

TWO  
SERMONS  
PREACHED BY

M<sup>r</sup>. HENRY SMITH: with  
*a Prayer for the morning there-  
unto adioyned.*

And published by a more  
*perfect Copie then*  
heeretofore.



AT LONDON,  
Printed by H. L. for William Leake, dwelling  
in Pauls Church-yard at the signe of the  
Holy-ghost. 1613.



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208; 06

56... 862, 3





## THE SINNERS CONVERSION.

### The Text.

Luke 19. Verses 1. 2. 3. 4. 5.

- 1 Now when Iesus entred and passed through Iericho,
- 2 Behold there was a man named Zaccheus, which was the cheife receiuer of the tribute, and was rich.
- 3 And he sought to see Iesus, who he should be, and could not for the prease, because he was of a low stature.
- 4 Wherefore he ranne before, and climbed vp into a wild Figge-tree that hee might see him: for he should come that way.
- 5 And when Iesus came to the place, hee looked vp, and saw him, and said vnto him, Zaccheus, come down at once: for to day I must abide at thine house.



N the end of the Chapter before going, we may see how Christ healed a man, blinde in his bodily sight, namely, Bartimeus, whereby hee sheweth himselfe to be the Physitian of the body: Here wee shall see how he cured one blinde in minde, namely, Zaccheus, whereby he sheweth himselfe to be the Physitian of the soule, and therefore the Sauour of the whole man.

In speaking of Zaccheus and his conuersion, we will obserue foure circumstances: First, the place where he

Eph. 5. 23.

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was called, which was Iericho: secondly, the person that was called, Zaccheus the Publican. Thirdly, by whom and how he was called, by the voyce of Christ. And lastlie, the effect and fruit of his calling, his good confession.

*The first circumstance.*

*Iosu. 6.*

*1. Reg. 16. 34*

*Ioh 7. 52*

First therefore for the place where he was conuerted, it appeareth to be Iericho, a citie not farre distant from Ierusalem. It was sometime a notable Citie, till it was subuerted and ruined by the Lords Champion Iosua. It was builded againe in the dayes of Ahab, by Hiel the Bethelite, and remaineth at this day with the rest of that holy Land, vnder the Turkish Empire. Vnto this Iericho, the Lord of heauen and earth vouchsafeth to come in the likenes of a seruant. And as Iosua compassed Iericho seauen times minding to destroy it, so Christ the true Iosua resorted oftentimes to Iericho, minding to saue it. But as in the destruction of Iericho, Iosua spared none but Rahab the harlot: so Iesus in his iourney to Iericho conuerted none but Zaccheus the Publican. When Iosua had conquered and rased Iericho, he sowed salt in it to make it barren, and cursed him that should attempt to build it vp: yet in this barren soile Christ hath his spirituall haruest, and in this cursed Citie he hath a holy Temple, a blessed building. Samaria that wicked city, affordeth many that beleue in Christ. Iohn 4. 39. And out of Galile, from whence they thought no good thing might come, Iohn 1. verse. 46. Christ called diuers of his Apostles; and euen in Iericho this cursed Citie, Christ hath a rich man that is to be saued. In euery place Christ hath his chosen. There is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free, but Christ is all in all, to all that call vpon him, Rom: 10. 12.

*The*

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*The second circumstance.*

Now followeth the description of Zaccheus, which is most plainly and fully set forth vnto vs. The holy ghost speaking of Zaccheus and his conuersion, comes in with an *Ecce*, Behold, as if it were a wonder that Zaccheus should be conuerted: Zaccheus was a Gentile, a Publican, and a rich man, and therefore behould a myracle, as if in the conuersion of Zaccheus, these three should be conuerted at once.

Zaccheus was a Gentile; a maruell to see a Gentile become a Iew, that is, to belecue in Christ. Hee was a principall Publican; a strange thing to see a chiefe customer to giue ouer his office: and he was rich also; a rare matter to see a rich man to enter into the kingdome of God: and therefore behould a miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perswaded to forsake their idolatry and superstition. Christ going to *Ierusalem*; conuerteth a Gentile, to signifie the calling of the Gentiles: he conuerteth a publican, to shew that notorious sinners may hope to bee saued, if they repent and amend, as Zaccheus did. He conuerteth a rich man, to shew that al rich men are not excluded fro the kingdome of heauen.

He was called Zaccheus before his conuersion, but he was neuer truly called Zaccheus till Christ called him so. His name signified, simple, pure, honest; but his life was subtil, impure, and most detestable. Thus many are called by honest names, whose deedes bewray their dishonest natures, and vices oftentimes are shrowded in the habites of vertue, like *Aesopes* Asse, masking in the Lions skinne, till his long eares detect his follie, or like the Crow that is deckt in others plumes, till every bird doe plucke his feather.

*Mat. 19. 18.*

*Rom. 2. 28.*

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Zaccheus by his profession was a Publican, and therefore much detested of the Jewes: for Publicans were Roman officers, appointed to gather and receive publique custome or tribute of the Jewes, who were at that time in subiection to the Romanes. And amongst these Officers, Zaccheus was the chiefe, and (as it seemeth) Overseer of the rest that were in *Iericho*, and therefore in chiefe hatred among the Jewes, as one that chiefly favoured the Romans tyranny, and served to abridge their country liberty, which ought not to be subiect to any Nation.

Besides, he contemned the ceremonies of the Jewes, & regarded not their religion, nor liued after their law, and therefore with the rest of the heathen Publicans, was excommunicate out of their synagogue, Matth. cha. 23.

Thus was he hated for his profession, because he was a Publican; and for his religion, because he was a heathen. Yet was he beloued for his wealth, for rich men haue many friendes, Prou. 14. 20. And though they doe neuer so wickedly, yet haue they some to take their parts. If they speak neuer so proudly, yet are there some to praise their saying, Eccle. 13. 23. 24.

Zaccheus was a Publican, and therefore rich: for Publicans must needs be rich, and vsurers will be wealthy. But rich Publicans make poore Princes, and wealthy vsurers make many beggars. In euery prouince there were many Publicans, and therefore much poore people in euery place: for where there be many caterpillers, the fruit is soone consumed; & where there be many extortioners, beggars must needs abound.

Deut. 15.

By the Law of God, there might be no beggars in Israel: but when so many Publicans were suffered to receive tribute of the Jewes contrary to Gods lawe, no maruell though so many sate and begged, contrary to Gods lawe, Luke 18. Iohn 9. Acts 3. By the lawe of God

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God, there ought to be no beggars among Christians, *Psal.* 32. 25. But when so many vsurers are tolerated in a christian cōmon-wealth contrary to the Lawe of Christ, *Luke* 6. 35. no maruell though we haue so many beggars, contrary to the minde of Christ. *The poore* (saith Christ) *ye shall haue alwaies with you, but when you will, you may doo them good;* and we shal be sure to haue the poore amongst vs alwaies, but we must make such good prouision for them, that they be not faine to beg their bread.

Thus was Zaccheus rich to himselfe, for hee was a Publican, but hee was rich toward God also, for hee had a desire to see Christ. Almighty God *who was rich in mercie*, *Eph.* 2. hath so inspired his heart with the desire of heavenly riches, that whereas before his whole delight was in seeking of worldly wealth, now his greatest care is to seeke for heavenly treasure. Hee now forgetteth what his profession is, and begins to be of a new profession: and hee whose heart was wholly set vpon earthly profit, is now like olde *Simcon*, most desirous to see his Sauour. The Tetrarch Herod desired to see Christ. and despised him when he saw him, *Luk.* 23. 8. 11. but Zaccheus the publican desired to see Christ, & reioyced when he saw him, like Abraham that desired to see the day of Christ, *Iohn.* 8. 56. And therefore of the seru-ant of Sathan, Zaccheus is now become the childe of Abraham, which reioyced to see the day of Christ. Happy were his eyes that saw so blest a sight, for many Prophets and righteous men haue desired to see and to heare those things that Zaccheus both saw and heard. and could not see nor heare the same. If Iacob thought himselfe happy, if that he might but see his sonne *Ioseph* before his death, then surely thrice happy Zaccheus, whose hap it was, not onely to see (as Iacob did) but to reioyce (as Mary did) in Christ his Sauour.

As Zaccheus was desirous to see Christ in earth, so I would

*Leu.* 35. 36.

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*Mark* 14. 7.

*Psal.* 3. 7.

*Luk.* 2. 2.

*Luk.* 10.

*Gen.* 45.

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Rom 10.  
1 Reg. 5. 0.

Iohn 20. 31.

Exod. 19.

Ioh. 6. 26.

Two impediments.

would haue the rich men of our time, desirous to see Christ in heauen. For although with the eyes of our body wee cannot see christ as *Zaccheus* did, yet with the eyes of our faith wee may behold him as *Stephen* did, Acts 7. But if our faith be so weake sighted that we cannot see Christ, yet let vs haue a desire to hear Christ in his word, whereby our faith may be increased, for faith comes by hearing the word of God. And as the *Queene* of the South desired to heare the wisdom of *Salomon*, so let vs be desirous to heare the wisdom of Christ our Saviour.

King *Salomon* left some Bookes in writing, wherein is seene some part of his wisdom; and Christ our king, hath left vnto vs his most sacred word, as it were a taste of his wisdom, sufficient matter for our saluation, this is that heavenly foode. Mat. 4. 4. whereby our soules are fed vnto eternall life; let vs therefore labour for that heavenly foode: and as the Israelites were carefull to gather *Manna* to sustaine their bodies; so let vs be as carefull to hear the word to feede our soules. The people in the time of Christ, *Ioh. 6. 24.* tooke great paines to follow Christ both by land and sea, and many now adays (I confesse) are very forward to follow his faithfull Ministers: but as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serue the time,

*Zaccheus* is desirous to see Christ, a godly care, but yet he could not obaine his purpose: a thing common; for euery one that hath anie good motion, hath alwaies some hinderance to crosse the same; and *Zaccheus* hath a double impediment to hinder his honest enterprise: The praise of the people, and his little stature. Whereof the former, that is, the multitude, is alwayes wont to be an enemy to those that would come to Christ. This hindred the blind man from receiuing his sight, *Luk. 18.* for the people rebuked him that hee should houlde his peace, till Christ called him and opened his eyes. This hindred

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hindered them that brought the man ſick of the Palfie, Mar. 2. for they could not come at Chriſt for the preſe, till they vncouered the rooſe of the houſe, and let down the bed wherein the ſicke of the Palfie lay.

This hindered the healing of the deaſe and dumbe Mar. 7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the railing of the Rulers daughter. Matth. 9. till Chriſt had thruſt our the Miniſtrels & the multitude, & then reſtored the maid to life. Finally, this hindered **Zaccheus** here from coming vnto Chriſt, till Chriſt vouchſafed to cal him to himſelfe. Thus alwaies a multitude that is prone to euil, doth withdraw & hinder vs from approaching vnto Chriſt: and therefore we muſt not follow a multitude to doe euill, nor decline after many, to ouerthrow the truth. **Exod. 23.**

The ſecond impediment that hindereth **Zaccheus** from ſeeing Chriſt, is his little ſtature. He was ſo low of ſtature, that he could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therefore could ſee **Zaccheus** though he were ſo low of ſtature. For God looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little **Dauid** before **Eliab** his eldeſt brother becauſe hee findeth in him a better heart to ſerue the Lord. And **Zaccheus** in his little bodie, hath a hart and minde prepared to ſecke and ſee the Lord. **Zaccheus** was ſo low, that hee could not ſee Chriſt: but many amongſt vs are ſo high that they will not ſee Chriſt. The common people in time of Chriſt were ſo deſirous to follow Chriſt, that neither lameneſſe nor blindnes nor ſicknes, could ſtay them from coming to him; but the common people in our time, are more readie to follow their ſport and paſſtime, then to come to the church to heare of Chriſt. And as for our rich men, who ſeeke not that they will make great haſte to ſee common-  
ditie

2. Sam. 16. 7

1. Sa 16. 12.



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dity, but will scarce come out of doores to heare a Sermon?

*Iohn 3. 2.*

*2. King. 5.*

*Esa. 59. 2.*

They come to Christ as Nichodemus came to Christ by night, as if they were ashamed to come to Church: but they runne after profit, to get riches, as Gehazi ran after Naaman the Syrian to get a bribe.

Thus hath Zaccheus two lets that he could not see Christ, the one in the people, the other in himselfe: & we haue many lets to with-draw vs from Christ: some are externall, & without vs, as the inticements of the world; and some are internall and within vs, as the lusts of our owne flesh. The prease of the people hindreth Zaccheus from seeing Christ in his humility, & the multitude of our sins doe presse vs downe, that we cannot see Christ in glory. Zaccheus was a man of little stature, & that hindered him from seeing Christ in earth; & we are men of little faith, & that is the cause we cannot behold Christ in heauen.

*1. Reg. 19.*

Though *Zaccheus* was a man of little stature, yet it appeareth that he was not a man of little wit. For when he could not come to the sight of Christ for the multitude, he had the wit to runne before, and to climbe vp into a tree to obtaine his purpose. And for the most part it falleth out, that men of low stature, are men of high conceit, and the shortest bodies, haue the sharpest wits, God so providing, that the defects of their bodies might bee supplied with the gifts of their minde. Now *Zaccheus* that before was loth to moue his foot from the custome house, for losing his profit, begins to run after Christ for feare of a greater losse, like *Eliza* that left his plowing, and ranne after *Elias* to follow his new vocation. But *Zaccheus* doth not only runne, but also climbe vp into a tree to see Christ: A strange thing, that *Zaccheus* a rich man, and a chiefe customer, should behaue himselfe so childishly in the sight of so great a multitude; but the desire he had to see Christ, made him forget



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forget himselfe : and to commit such things were not fitting for his state and credit. So they that will follow Christ, must make account to doe many things contrary to the fashion of the world, and their owne liking. If Christ himselfe were content to leaue the glory which he had with his Father to come downe to vs, shall not wee bee content to leaue the reputation which wee haue with men to goe vp to him?

Rom. 12. 2.

But alas, where is there any almost that preferreth not the fruition of this earthly prison, before the possession of that heauenly mansion? and had rather hazard the hope which they haue of eternall glory, then leese the present enioying of their fading pleasure.

The ambitious man hunteth after honour, and will not leese an inch of his estimation. The covetous man seekes after profit, and counts (like Iudas) all lost that comes not to his bagges. And the voluptuous man bestowes his time in pleasure, and thinketh that his cheefe felicitie. Thus every man makes his heaven of that wherein he most delighteth, and is content to take great paines to accomplish his fond desires. But heree Zaccheus is of an other mind: for beeing a publike officer, he climbs into a tree, which stood not with his grauitie: and beeing a rich man he runns to see Christ, which was not for his worldly profit; yea he takes great paines to see Christ, not respecting his ease or pleasure.

Iohn 12. 6.

Thus must we bee affected if wee desire to come to Christ, that neither honours, nor preferment, nor profit nor pleasure, nor kindred, nor friends, be able to hold vs backe: We must be ready not onely to runne, but also to climbe (if need require) as *Zaccheus* did: that is, to take some paine and trauaile to haue a sight of Christ.

The Queene of the South vnderooke a great and tedious journey to heare the wisdom of Salomon, but we are loath take any paine to heare one that is greater then Salomon.

Mat. 23. 22.

Luk. 14. 29.

1 Kin. 10.

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*1. Chro. 29. 9.*

The people in Dauids time brought so much treasure, and so many gifts to the building of Gods Temple, that the Priests were faine to bid them cease: but a great part of the people in our time, are so sparing of their paines and cost, that they thinke that very time mispent which is employed in the seruice of God; and that mony ill bestowed, which is giuen to the maintenance of his Ministers.

When *Zaccheus* could not see Christ for the multitude hee climbs into a tree, that groweth in the way where hee was to passe, that from a tree he might behold him, which was to suffer on a tree for mans salvation: So when we cannot draw neere to Christ, by reason of our sinnes that presse vs downe, wee will climb vp by a liuely faith, which is the tree of life, that groweth in the way to eternall life, that so, with the eyes of our faith, wee may behold him that died for our sinnes vpon a tree.

*Mat. 21. 1.*

It was a wilde Figge tree that *Zaccheus* climbed, but not like that vnfruitfull one which our Sauour cursed: for this bare most pretious fruite, euen such as Christ himselfe vouchsafed to pluck. A happy tree that bare such pretious fruite as *Zaccheus* was; but thrice happy *Zaccheus*, that so happily climbed on that happy tree.

*Mat. 19. 20.*

This tree grew in the way that Christ was to passe, for else *Zaccheus* might haue climbed to no purpose: So if we desire to find Christ, we must seeke him in the way where he hath promised to shew him selfe vnto vs, that is, in his holy Temple; where his word is duely preached and his Sacraments reuerently administred, for where two or three are gathered together, he hath promised to be present amongst them.

*The*

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### *The third Circumstance.*

*When Christ came to the place, hee looked vp and saw Zaccheus.*

As Zaccheus ranne before Christ, so Christ followed after to see Zaccheus. Sathan for his part went about like a roaring Lyon, seeking to deuoure him; but Christ for his part goeth about like a good sheepeheard, minding to saue him. And although Sathan a strong armed man had taken some possession in the heart of Zaccheus, yet Christ a stronger then hee commeth vnarmed, and taketh from him his harnesse wherein he trusted, and refreeth the spoile.

Christ commeth to the place where Zaccheus was, because otherwise it had bin vnpossible for Zaccheus to come to his presence: for vnlesse the Lord vouchsafed to come vnto vs, wee cannot attaine to the presence of God. As no man might haue any access to king Assuerus except he stretched out his golden scepter: so no man may come to Christ, vnlesse he be called by the golden scepter of his sacred word.

*Christ looked vp and saw Zaccheus*, before Zaccheus could looke downe to behold him. Thus doth the Lord preuent vs with his mercy, whom he might cast off in his iustice: and if he perceiue in vs a willing mind to come vnto him, he is content to come first vnto vs; and like that good father, Luke. 15. to behold vs while wee are yet a great way off, and to haue compassion on vs.

When Iobs three friends that came to visit him in his great calamitie lift vp their eies a farre off, they knew not Iob, because he was so sore afflicted. But Christ who is the mirrour of true frendship, cannot so soone forget his friends, how soeuer they bee disguised. He knoweth his owne sheepe where soeuer he seeth them, Iob. 10. whe-  
ther

1. Pet. 5. 8.

Iohn 10.

Luke 11 27.

Heb. 4.

Iob. 2. 22.

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ther they be vnder the Figge-tree, as Nathaniel was, or vpon the Figge-tree, as *Zaccheus* was, he hath respect vnto them. And if they haue a desire to seeke they shall bee sure to find, *Math. 7.* And if they labour and are heauy laden, hee will refresh them, *Math. 11.* Christ is now come to the place where *Zaccheus* is to be called, and as Abraham, *Gen. 22.* lift vp his eyes and saw in the bush a ramme that was to be sacrificed, so Christ lifting vp his eyes, saw in the tree *Zaccheus* the sinner that was to be conuerted. And now beginnes the conuersion of *Zaccheus*, for now Christ begins to speake vnto him.

*Zaccheus* desired only to see Christ, but now Christ calleth him by name, & offereth his owne self vnto him. This was more then *Zaccheus* expected, & yet no more than Christ vouchsafeth, namely, to giue more then is desired. The sick of the palseie that asked health, obtained also forgiveness of sins. *Salomon* desired wisdom, & the Lord gaue him wisdom, & abundance of wealth beside. *Iacob* asked but meate and clothing, & God made him a great rich man. And *Zaccheus* desired only to haue a sight of Christ, & was so happy as to entertaine him into his house.

Thus the Lord that is rich in mercy to al that cal vpon him, vseth oftentimes to giue more then wee aske: & hee that is alwaies found of them that seeke him with their whole heart, is found also sometime of Gentiles that knew not God, *Esay. 65. 1.* Let vs therefore that were sometimes sinners of the Gentiles, seeke the Lord as *Zaccheus* did, while he may be found, & cal vpon him while he is nigh. He wil be found of them that seeke him hartily, & is nigh to al them that cal vpon him faithfully, *Psal. 145. 18.*

*Zaccheus*, come downe at once. Now Christ beginnes to call *Zaccheus* from the tree to be conuerted, as God called Adam from among the trees of the garden to be cursed, *Gen. 3.* Before, *Zaccheus* was too lowe, and therefore

*John 1.*  
*Luke 5.*  
*1. Kin. 3. 12.*  
*13.*  
*Gen. 28. 20.*

*Rom. 10. 12.*  
*Ephes. 2. 4.*  
*Ier. 29.*

*Rom. 10. 20.*  
*Esay 55.*

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was faine to climbe, but now he is too high, and therefore he must come down. And we (for the most part) are either too high or too low, too hot, or too cold, too quick, or too slothfull in the Lords businesse. Sometime we flock together to heare a Sermon, like the people, *Lus.* that pressed vpon Christ to heare the word, & anon we run to see some pleasant pastime, like the Athenians, whose cares alwayes itched to heare some newes.

*Act 17.*

Who make more shew of conscience and religion, then they that shew themselves most irreligious and vnconscionable? Who seemed more confident and valourous in Christ his cause then *Peter*? and not long after, who more traitorous and faint-hearted?

*Mat 26.*

Many can say with *Peter*, that they will not stick to die before they will denie Christ; but when it comes to the triall, they are ready to abiure Christ and his religion before they will hazard either life or liuing.

He that will come to Christ, must come at once, without delay, for delayes (specially in the matter of our saluation) are most dangerous, and repentance may not be deferred. *Wee must make no tarrying to turne vnto the Lord, nor put off from day to day, lest the wrath of the Lord breake forth suddenly, and wee bee destroyed in our security and perish in the time of vengeance.* When the Lord is minded to do vs good, he will haue vs come quickly, like *Joseph*, *Genesis 45-9.* that in the time of famine would haue his father *Iacob* to come downe quickly vnto him, to sojourn in *Egypt*, where there was some plentie of foode.

*Eccles. 5.7*

As the children of this world are very nimble to worke wickednes, so the children of light should be as nimble to follow goodnes. *Iudas* was nimble to betray Christ, *Iohn 13.27.* and the bad debtors, *Luke 16.* could sit downe quickly to mis-reckon their creditor: so let vs come quickly to heare of Christ, that Christ may accept

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Luke 14.28.

of vs quickly; let vs be nimble to make our account before, that we do not (like the foolish builder) come short of our reckoning.

But why must Zaccheus come downe so hastily? Euen to entertaine Christ into his house: for to day (saith Christ) *I must abide with thee.* This was ioyfull news to little Zaccheus. Not long before, he wanted meanes to see Chr. but now he hath opportunity to entertain him into his house.

Mat. 3540.

There was more humanity in Christ then in zaccheus: for if Christ had not bidden himselfe to dinner, he had not his biddē for Zaccheus: So if Chr. do not offer himselfe vnto vs in his afflicted members, he may go long enough before we will offer him any entertainment. As often as the poore craueth any reliefe at our hands, let vs imagine that Christ asketh something of vs: but as Zaccheus must entertain him presently, without delay, so let vs be ready to helpe them presently, because they stand in neede of present helpe. And as he must receiue Christ into his house; so we must make account to receiue his needy members into our houses. And as the vniust steward procureth himself friends with his masters goods, so let vs make the poor to be our friends, by our beneficence and bounty towards them, that so receiuing them, (when they haue need) into our earthlie houses, they may receiue vs when we stand in greatest need, into everlasting habitations.

Luke 16.

They that were inuited to the mariage, Maith. 22. refused to come; but Christ is content to come to Zaccheus house before he was inuited. Wherin also hee sheweth his great humility, in comming before he was requested, as they bewrayed their great arrogancy, in refusing to come beeing solemnly bidden. It was a part of great humility, that he that was most free from sinne, would vouchsafe to come into a sinners house: but it was a signe of greater humility, that he would bowray his

great



great necessitie, and seeke for succour at a sinners hand.

Alasse poore humble Sauour, who though thou be Lord of heauen and earth, as thou art the Sonne of God, yet as thou art the Sonne of man, hast not whereon to lay thy head. Matth. 8.

How iustly did thy prophet Ieremie wonder at thy humble pouertie, saying; *O thou hope of Israel, the Saniour thereof in the time of trouble, why art thou as a stranger in the Land, or as one that passeth by to tarry for a night? The Sonne of God vouchsafeth to come, & that vnrrequested to a sinful mans house, a special fauour: but he disdaineth not to make his necessity knowne vnto him: O strange humilitie!* Here therefore appeares the singular humanitie and great humility of Christ to sinfull men: he offreth himself to be their guest, if he find the willing to intertain him for their guest. And Zaccheus no doubt was willing to entertain him: for although Chr. heard not the voice, yet he heard the affection of Zaccheus inuiting him to dinner.

Ier. 14.

As therefore Zaccheus was willing to receiue Christ into his house, so let vs be ready to receiue him into our hearts. For as Christ said to Zaccheus, *This day I must abide at thy house*: so he saith to euery one of vs: *This day I must abide in your hearts*. Wherefore as the prophet Dauid saith, *Open your gates that the King of glory may com in*: so I say vnto you, *Open your hearts that the word of God may enter in*. This day the word of God may abide in your hearts, for this day the word is preached vnto you; and who knoweth whether hee shall liue to heare it the next Sabbath: *To day therefore if you will heare his voyce, harden not your hearts*, as did the Israelites, lest if you harden your hearts, his voyce be heard no more amongst you.

Psal. 24.

Psal. 95.

This day you may gather this heauenly Manna, as the Israelites might gather their Manna six daies together, but to morrow (perhaps) and sixe daies after, you may

Exod. 16.

*The sinners conversion.*

nor gather it, as on the seventh day Manna might not be found.

1. Reg. 19.

The Lord grant that you may gather sufficient foode for the sustentation of your soules, that as Elias the Prophet iournied in the strength of the meate that the Angell broughe him, even vnto Horeb the mount of God: so you in the strength of this spirituall meate which heere I bring you, may bee able to passe through the dangerous waies of this troublesome world, vnto Gods holy Mountaine, the haue of all happinesse: whither he bring vs, that hath deerely bought vs with his pretious blood, euen Christ Iesus the righteous: to whome with the Father, and the holy Ghost, three persons and one God, bee giuen all glory and maiestie, world without end.

Amen.

FINIS.

THE





## THE SINNERS CONFESSION.

Pro. 28. verse, 13.

*He that hideth his sinnes shall not prosper: but he that confesseth and forsaketh them shall haue mercy.*

### The Text.

Luke 19. verses 6. 7. 8. 9.

- 6 Then he came downe hastily, and receiued him ioyfully.  
7 And when all they saw it, they murmured saying, that hee was gone to lodge with a sinfull man.  
8 And Zaccheus stood forth, & said vnto the Lord: Behold Lord, the half of my goods I giue to the poore: & if I haue takē from any by forged cauillatiō, I restore him foure-fold.  
9 Then Iesus said vnto him, This day saluation is com vnto this house, for as much as he is also become the sonne of Abraham.



Ye heard the last Sabbath, how Zaccheus the Publican was called to be a Christian: now you shal heare the fruit of his conuersion. No sooner had Chr. called him from the tree, but that he came downe hastily, and receiued him ioyfully.

This was the fruit which it had in the heart of Zaccheus, namely obedience to the voyce of Christ: a fruit

*The sinners confession.*

*Psal. 29.*

*Heb. 4. 13.*

*Matth. 8.*

*Iohn 6. 44.*

more pretious and acceptable vnto God, than the most pleasant frutes which Eden yeelded, and a sacrifice more sweet & acceptable vnto him, than al the sacrifices which the Law required. This is the sacrifice where-with the Lord is pleased, euen when his voyce is obeyed, 1. Sa. 15. 22. The voyce of the Lord is a glorious voyce, & mighty in operation, diuiding the flames of fire, & shaking the cedar trees. So the voyce of Christ is a glorious voice, his voice is mighty in operation, diuiding the soule and the spirit, and shaking *Zaccheus* from the wild figge-tree, whereinto he had climbed.

The same God to whose command the windes, the sea, the diuels, and death it selfe obey, heer commandeth *Zaccheus* to come down at once, and he commeth downe hastily to receiue him into his house, and hee receiueth him ioyfully. As *Zaccheus* could not come at Christ till he was called, so no man can come to Christ except the Father draw him. And as *Zaccheus* could not choose but come when he was called by the voyce of Christ, so when any man is called effectually by the preaching of the Gospel, he cannot choose but come to Christ: for where there is an effectuell calling, there is grace giuen also to obey the same. Rom. 8. 30. The Lord is faine sometime to call vs often, because we know not the voyce of him that calleth vs, as he called Samuel three times before hee answered; because at that time Samuel knew not the Lord, 1. Sam. 3. 7. But as soone as he vnderstood that it was the Lord that spake vnto him, he replied presētly, *Speak on Lord, for thy seruant heareth.* So when the Lord calleth any man effectually by the preaching of his word, all the parts and powers of his body doe yeeld their obedience, the eare listeneth, the tongue confesseth, the heart beleueth, the head deuifeth, the hand performeth, the foote runneth, the eye directeth, & al concurre *To doe thy wil O God,* Psalm. 40. 7

Such

*Zaccheus*  
*Zacharias*

*The sinners confession.*

Such and so effectuell is the voyce of Christ in the hearts of his chosen, that it maketh Saul of a bloody persecutor to become Paul a painefull preacher: it causeth Peter of a silly Fisherman, to become a catcher of men: and Zaccheus here of a vile Publican, to become a zealous Christian. And such also is the nature of the word preached, wherefoever it pleateth the Lord to giue successe and encrease thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to saue such as are ordained to eternall life. Acts 13. This is the power of the word of God, euen to cause a consenting to the truth thereof, and this is the property of the children of God. to yeeld all obedience to the word of God. As soon as Christ called Zaccheus, he comes downe presently, like the light in the creation, that was made as soone as God said, *Let there be light*. Heere therefore of Zaccheus that obeyed the voyce of Christ, let vs learne obedience to the voice of Christ; for as Christ biddeth Zaccheus to come downe, because he was too high: so he saith to every one of vs *Come downe*, because wee are too high minded. But with vs the voice of Christ is not so effectuell as it was with Zaccheus: for he was content to come downe at the first bidding: but we must be often bidden, to beware of pride & ambition, and yet we wil stil be climbing. There are few so high that are content with their calling: but as Haman was alwaies aspiring till he came to the gallows, so many among vs are alwaies climbing til they catch a fall.

Againe, as Chrst said to Zaccheus, *To day I must abide at thy house*: So Christ saith to vs. Today my poor afflicted members should receiue some succour at your hands. But as the Priest and the Leuite, Luke 10. passed by the wounded man leauing him halfe dead, so we (for the most part) passe by our needy bretheren, leauing them vnrelieued. Thus are we every way disobedient to the

Acts 9.  
Math. 4.

1. Cor. 3. 7.

Rom. 1.

James 4. 10.  
fol. 3. 10.  
fo. 4. 10.  
Heb. 7.

*The sinners confession.*

voice of Chr. He teacheth vs to be humble as he himselfe is, Math. 11. 29: & we wax proud and insolent as Satan is. He willeth vs to be mercifull, as our heauenly Father is, Luk. 6. 36. and we are cruell and vnmercifull, as the rich Glutton was, Luke 16. This is the cause why the earth deceiueth & rendereth not her fruit, Esay 24. 5. This is the cause why the sword deuoureth abroad, & the pestilence destroyeth at home, Deut. 28. 15. Leuit. 26. 24. 25. and in a word, this is the cause of all the mischiefes and calamities that are threatned, euen because wee are obstinate and rebellious against the Lord, we are vndutifull & disobedient to the voice of Christ, that calleth vs so louingly to come vnto him Math. 11. 28.

Zaccheus was called, but once, & he commeth quickly: but we are called oftentimes, and almost every day, and that by the voyce of Christ himselfe. *For he that heareth you* (saith Christ) *Luke 10. 16. heareth mee*: and yet we cannot finde the way to Christ. The word of God which is the lanterne vnto our feete, and the light vnto our paths, Psalme 119. hath beene plainly and plentifully preached amongst vs these many yeers, and yet many amongst vs haue not yet learned to come to Chr. Zaccheus comes quickly when Christ calleth him, let vs therefore learne of Zaccheus to come quickly when Christ calleth vs. We must be quicke in the Lords busines, for God cannot abide loyterers standing al the day idle, Mat. 20. and as he loueth a cheerefull giuer, 2. Cor. 9. 7. so he liketh a cheerefull follower.

It followeth therefore that Zaccheus receiued him cheerefully. Still Zaccheus is a receiuer before: he was a receiuer: of custome, now he is a receiuer of Christ. Zaccheus receiued Christ two waies: first into his heart, when he desired to see him: and then into his house when he gaue him hospitalitie. Many receiued Christ to house but not into their hearts, & therefore receiued him

*The sinners confession.*

him grudgingly : but Zaccheus receiued Christ first into his hart, and then into his house; and therefore receiued him ioyfully. Of Zaccheus his ioyfulness, wee must learne to be ioyfull when wee do any thing for the cause of Christ : wee must be glad to harbour Christ in his members, as Zaccheus was glad to harbour Christ himselfe. As before in comming downe from the tree, Zaccheus shewed his obedience : so heere in receiuing Christ into his house, he sheweth the loue that he bare vnto him. If Zaccheus had not loued Christ, he might haue sent him to some common Inne : But Zaccheus is content to receiue Chr. in his owne house; yea he reioyceth to haue gotten so good a guest; like Abraham, that vsed to sit at the doore of his tent, and reioyced to entertaine strangers that went by the way: & therefore, though Zaccheus were a Gentile borne, yet herein he shewes himself the child of Abraham, because he doth the works of Abraham, Ioh. 8. ver. 39. So did Abraham, & so must we doe, if we wil shew our selues to be the children of Abraham.

When Abraham thought onely to haue entertained men, he receiue the Angels in the shape and likenesse of men: and when Zaccheus thought to entertaine the sonne of man, he receiue the sonne of God himselfe. Let vs therefore (as the Apostle willeth vs) Hebr. 13. 2. be mindfull to entertaine strangers, forasmuch as there by some haue receiued Angels into their houses vnawares. And why should we not hope to entertaine the like, or better guests, if we be giuen to hospitalitie, as those godly Fathers were? For as the angels came to them in the likenesse of men: so Christ himselfe comes to vs in the likenesse of a poore man, of a lame man, & of a blind man: and when he cometh, he cometh hungry, or thirsty, or naked, or harbourlesse, or sicke, or imprisoned: and happy are they that feede, or cloath, or harbour, or visit him, when he commeth thus afflicted.

When

Gen. 18.

Abraham.  
Gen. 18. 3.

Lot.  
Gen. 19. 3.

we must be bonynden  
to charity as  
fathers fathers

*The sinners confession.*

When Abraham entertained the Angel, he was not onely busie himsele, but his wife, and all his household were carefull to make prouision for them; so when Zaccheus receiued Christ into his house, his whole familie (no doubt) were no lesse willing and carefull to entertaine Christ, then their Master was: and therefore not onely to Zaccheus, but euen to his whole house saluation is promised, because the whole family reioyced at Christ his comming. Let rich men learne of Zaccheus to entertaine Christ in his needy members, and let rich mens seruants learne of Zaccheus family, to shew themselves mercifull, like their mercifull masters, that they may receiue the reward of mercy and hospitalitie at the last day. *Come ye blessed, for I was harbourlesse, and ye took me in.* Generally, as Zaccheus gladly receiued Christ: so let euery one that is able, be glad to distribute to the necessity of the poore Saints: if we haue much, let vs giue plentifully: if we haue little let vs giue gladly of that little: if wee be not able to giue a penny, yet happily wee may affoord a morsell of bread: if not that, yet there is none so needy, that cannot giue a cup of cold water, and euen so small a gift shall not lose his iust reward, Matth. 10. 41. Zaccheus receiued Christ into his heart, but many amongst vs are ready to driue Christ out, and to receiue Sathan in stead of him: Zaccheus receiued Chr. into his house, but there are many rich men amongst vs, that like Diues, Luke 16. will not affoord poore Lazarus the crums that fall from their table: but as the damosell, Acts 12. opened not the doore for ioy when she heard Peters voyce, so by contrary, these men for verie griefe shut their gates, when they perceiue a begger there. Finally, Zaccheus was ioyfull when he entertained Chr. but many amongst vs are sorrowfull when they should relieue the poore, like churlish Nabal, 1. Samuel 25. that reuiled Dauid, when he should haue releued him.

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Math. 25.



*The sinners confession.*

So long as Iob prospered, he kept a worthy and a worshipfull house, he suffered not the stranger to lie in the streets, but opened his doore to the Trauailer that went by the way, Iob. 31. 32. But now many Gentlemen of the country are content to suffer the stranger, the fatherlesse, and the widow, not only to lie but euen to starue and die in the streets with hunger and cold, and neuer receiue them to house or harbour, nor affoord them any reliefe or succour. But as the voyce of Abels blood did cry from the earth to God for vengeance against his brothers crueltie: so the voyce of the poore & their pitious cries, shal enter into the eares of the Lord and their guiltles blood (which is powred forth in euery place without all compassion) shall pull downe hasty & sudden vengeance from heauē vpon the heads of those vnmercifull cormorants, vnlesse while this time of mercy lasteth, they shew mercy to their distressed neighbours.

Thus you haue heard how Zaccheus behaued himselfe in entertaining of Christ: now you shal see the behaiour of the Pharisies in disdaining at Christ. *When all they saw it, they murmured saying, that he was gone in to lodge with a sinfull man.* Before, they hated Zaccheus for his vices, because he was couetous: now they enuy him for his vertues, because he was giuen to hospitalitie. For the wicked will alwaies haue something to finde fault with in the children of God, like the sonnes of Iacob, Gen. 37. that hated their brother Ioseph because of his dreames: and like Saul that vnhappy King, that enuid Dauid for his happy victories, 1. Sam. 18. 29. Thus the wicked when they cannot charge the godly with anie grieuous crime, they beginne to grudge at their well doing: and therefore not only Zaccheus is hated for receiuing of Christ, but Christ is hated also for beeing his guest: When they could not accuse Christ for sinne, they accuse him for companying with sinners: For they

saie in his heart  
for companying with sinners  
Gen. 4. 10

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they must still be accusing some or other, for one thing or other, like their father the diuell, that both by name, Reuel. 12. 10. and by nature, Iob. 16. 7. is a continuall accuser of the bretheren. It had beene the dutie of the Pharisees to haue receiued Christ, and made much of him as *Zaccheus* did: but they are so far off from entertaining him themselves, that it grieueth them to see *Zaccheus* giue him entertainment. And surely, such is the peruerse nature of the wicked, that they will neither receiue the grace of God when it is offered then, nor willingly suffer any other to embrace the same: like the wicked Iewes Acts, 13. 50. that would neither beleue the doctrine which Paul preached, nor could abide that the Gentiles should be brought to the faith of Christ. The high priests thought themselves too high, to haue poore humble Chr. amongst them: The Scribes & the Pharisees, in their own conceit, were too good, too wise, & too holy to receiue him into their company: and not content to sequester & estrange themselves from Christ, they disdained also that he should be cōuersant with Publicans & sinners, as though he were not worthy to be cōuersant amongst them.

*Mat. 9. 13.*

*Mat. 9. 13.*

If it were the office of Christ to conuert sinners, why should the Pharisees be offended at him, if he were sometimes cōuersant with sinners to work their conuersion? If Christ were a Physitian to cure the sicknesse of the soule, that is, to saue the people from their sinnes, why should the pharisees murmur at him for keeping of company with *Zaccheus*, that was sicke in soule? for as it is expedient for the Physitian to visit his patients for their better recovery, so it was conuenient Christ should visit sinners for their speedie conuersion. But as the Physitian that resorteth vnto sicke persons is not straitway infected; so the soules Physitian that conuerseth with sinners, is not thereby polluted. And therefore, as Christ performed his office though the Pharisees murmured,



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mured, so let the ministers of God learne by this example, to performe their duties, though the wicked be offended. It was the office of Christ to call sinners to repentance, yea, hee came to call Pharisee sinners as well as Publican sinners if the pharisees would haue confessed themselves to be sinners. as the Publicans did; but because they stood so much vpon their owne righteousness, and despised others, therefore Christ denounceth so many woes against them, and preferreth the penitent Publican that trusted in the Lords mercy, before the proud Pharisee that trusted in his owne merits.

Though *Paul* was a Pharisee, and the sonne of a pharisee, yet hee shameth not to confess himselfe one of the chiefe sinners that Christ came to saue. So if the Pharisees that murmured at *Zaccheus* would haue bene saued, they should haue confessed themselves chiefe sinners as *Paul* did. They should not haue accused Chr. for keeping company with sinners, but they should haue accused themselves for not keeping company with Chr. The iust man (saith Salomō, Pro. 18.) is the first accuser of himselfe; but the Pharisees are so far from accusing themselves that they began to accuse *Zaccheus* & Chr. together. Thus the pharisees of our time that make religion a cloake to cover their corrupt dealing, haue this property, to thinke other men to be heinous sinners, & themselves only to be righteous: in so much as they wil not sticke to speake like that proud people that was wont to say, *Depart from me, for I am holier then thou:* & like the presumptuous pharisee, *I thank thee God I am not as others are. extortioners, vsurers, adulterers, drunkards, or such like. I sanctifie the Sabbath,* which other men prophane. *I frequent sermons,* which they neglect: *I reuerence the name of God,* which they blaspheme: *I pay tith,* which others withhold: & fast oftentimes, which they do seldom, or neuer. These were the speeches of the Pharisees, that liued in the time of Christ, whom hee so often cal-

*Luke 18.*

*Matth. 23.*

*Acts 23. 6.*

*1. Tim. 1. 15.*

*Luke 18.*

*Mat. 23. 7.*

*Luke 11. 44.*

*The sinners confession.*

*Luke 11. 1.  
Act 26. 5.  
Mat. 23. 25.  
27.*

*Mat. 5. 20.*

calloeth hypocrits: and these are the speeches of the hypocrits of our age, that seem to liue after the straightest left of our religion. Act. 26. They wash the outside of the cup and of the platter; that is, they iustifie themselves, & seem marvellous holy in the sight of men, which can discern by the outward appearance onely: but vnto God that seeth & searcheth the secrets of the harts and reines, they appeare like painted toombs, full of dead mens bones, & all filthinesse: that is, they haue their inward parts full of rauening, and all kinde of wickednesse. Wherefore, as Christ said to his Disciples, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter into the Kingdome of heauen*: So I say vnto you, that except your righteousness exceed the righteousness of these pharisaicall hypocrites, ye cannot be saued.

These holy pharisees did vse to call the publicans, not vsurers, nor extortioners, as they themselves were; but by the generall name of sinners, as though they themselves were free from sinne. Thus the Papists at this day doe vse to call the most sincere professors of the Gospel, not *Lutherans, Calvinists, Zwinglians*, or Protestants, as they were wont to call them: but now they terme vs hereticks, a name more odious then any other; whereas in the meane season, they themselves are of all others the greatest heretickes. So the Atheists of our time, when they cannot accuse the godly that are amongst vs of vsurie or briberie, or extortion, or drunkenesse, or any such notorious sinne, they call them hypocrites, which is the summe of all: when as in very truth they themselves doe best deserue that name: but it makes no matter what they cal vs, neither are we to be mooued at their despightfull speeches: for as the bitter taunts of these murmuring pharisees, could not hinder Zaccheus in his conuersion, so the slanders of these godlesse men, must not discourage the seruants of

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of God from their good profession. The Pharisees did Zaccheus great wrong for calling him sinner, when hee had repented of his sin: and the Atheists at this day doe greatly wrong the true professours in calling them hypocrites, which haue truly repented of their former sinnes, and endeouour by all good meanes to lead a godly life. Therefore as Zaccheus preferred his soules health before all their murmuring: so it behooueth vs to looke to our soules saluation, notwithstanding all the reproches and slanders that are deuised against vs. And as the Pharisees might call Zaccheus sinner, but could not hinder his conuersion: so the malicious worldlings may take away our goods, or good names, yea, and our liues also, but cannot deprive vs of our saluation.

Wherefore, as our Sauour said to his Apostles, *Feare not them that can kill the body, and then can do no more:* so I say vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: seeke not to gaine the fauour of the world, for the whole world is not able to saue a soule, but feare to offend him that is able to destroy body and soule in hell, and seek to please him that is able to saue them both in heauen for euer.

Now followeth an other fruit of Zaccheus conuersion: namely his good confession: for, as he beleued with his heart vnto righteousness, so he confessed with the mouth vnto saluation. When Zaccheus was mocked of the Pharisees, it seemeth that hee should stoope downe for shame: but when he was thus reprooued and reuiled by them, the Scripture saith, that hee stood vp in signe of gladnesse. As the Apostles went away reioicing that they were counted worthy to suffer rebuke for the name of Christ: so Zaccheus the Publican went forth reioicing, that he was reproched for the cause of Christ. Before, Zaccheus was a Publican, and therefore stood in sinne very dangerously, like the house that is builded

*Math. 10.*

*Rom. 10. 10.*

*Acts 5.*

*The sinners confession.*

*Luke 6. 46.*

builded vpon the sand, ready to be ouerturned with euery tempest: but now Zaccheus is become a true chriſtian, and therefore ſtands in righteousnes very ſafely, like the houſe that is built vpon a rocke, free from any danger of falling.

*1. Tim. 6.  
Matth. 13.*

*Behold Lord: the halfe of my goods, &c.* There are two parts of this confeſſion. The firſt is his gift to the poore. The ſecond is the reſtitution of his vnjuſt gotten goods. Before, Zaccheus was an oppreſſor of the poore, now he is a great benefactor to the poore: before, he was an encrocher vpon other mens goods, now he is a diſtributer of his owne goods: before, he was a receiuer and a taker, now he is a reſtorer and a giuer: neither doth he giue ſparingly, but he giueth liberally, laying vp a good foundation againſt the time to come.

*Luke 18.*

Now hath Zaccheus found that pretious pearle, and for ioi thereof, he is content, not to ſell but to giue all that he hath to enioi the ſame. When the rich Ruler (in the former chapter) was willed to ſell all that he had, & to giue it to the poor, he went away very ſorrowfull; for he was very rich: but, Zaccheus perhaps as rich as he, is content, of his owne accord, & vnbidden, to beſtow halfe his goods vpon the poore, and that with a cheerful mind. If Zaccheus had giuen only the third part of his goods, no doubt but Chriſt would haue accepted it, for he accepted the widdowes farthing, becauſe it was giuen with a willing mind: but if he had giuen all his goodſ to feede the poore, as the Pharifeſe gaue their almes, to bee ſoene of men: yea, or his body to be burned, as ſome Romans haue done to get renown, it ſhould haue beene to no purpoſe, becauſe it was doone to a wrong end.

*Luke 21.*

*1. Cor. 13.*

*Gal. 5. 6.*

Now, as Zaccheus was rich in the goods of this life, ſo was he rich in faith alſo: neither was it an idle or dead faith that Zaccheus had, but it was a fruitfull and liuely faith, a faith that worketh and laboureth by loue, ſuch

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as is required at the hands of Christiāns. Saint Iames saith, *Shew me thy faith by thy workes.* And here Zaccheus doth shew his faith by his works. Before, he was exercised in vngodly works, which are the fruites of infidelitie: but now he is exercised in the works of mercy, which are the fruites of a liuely faith. Zaccheus is very liberal in releeuing the poore, but he is liberall of that which is his owne: so there are many now adaies that are very liberall, but it is of that which is none of theirs: for as Nadab and Abihu offred strange fire vnto the Lord, so these men offer strange goods vnto the Lord. There are some amongst vs, that thinke to make amēds for their vniust dealing, by giuing part of that to some good vses, which they haue gotten by bad meanes; if they haue gotten a pound by vsury and oppression, they are content perhaps to giue a penny to releue the poor. But as it was not lawfull for the Israelites to bring the price of the hire of an harlot into the house of the Lord, so it is not lawfull for vs to apply the gaine of our ill gotten goods to the seruice of God.

*Leuit. 10*

*Deut. 23*

*The halfe of my goods I giue, &c.*

Zaccheus saith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when he can keepe them no longer: but he saith, *I giue*; to signifie, that his will is his deede, and that he meaneth not to take any daies of paiment for the matter. For as before he ranne apace to see Christ, and came downe hastily to entertain Christ in his owne person; so doth he here giue quickly to releue Christ in his needy members. This is Zaccheus last wil and Testament that he maketh before his death, and seeth the same proued & performed before his eies. If therefore wee desire to doe any good to any of our poore brethren, let vs learne of Zaccheus to do it quickly while we are aliue, for time will preuent vs, and death will preuent vs. I know there would be many that would

*The sinners confession.*

be willing to give som part of their goods to the poore before their death, as Zaccheus did, but that they know not what neede thēselues may haue thereof before they die; & therefore for the most part they wil hardly forsake or leaue their goods, till their goods forsake & leaue thē. But herein they shew thēselues to doubt of Gods providence, and as it were to distrust of his paiment, who hath promised to repay whatsoeuer is giuen vnto the poore, as it were lent vnto himself, & that not secretly, though they did their almes neuer so secretly: but the Lord wil reward them openly, as our Sauour speaketh, Matt. 6. The wise preacher, Eccl. 11. willett vs to cast our bread vpon the waters; that is, to be liberall to the poore, whose watery eies bewray their great necessity: or (as others expound it,) to hazard & aduenture some of our goods vpon our needy bretheren, as Marchants do aduenture their goods vpon the seas: for although they may seeme to bee in great perill & danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they returne with greater profite. So, albeit the reliefe that is bestowed vpon our distressed neighbours, may seeme to be lost, yet as the wise man saith, after a time we shal find it again: & as the pretious oyle descended from Aarōs beard to the skirts of his cloathing; so certainly the oyle of mercy and charity which we poure into the wounds of our distressed bretheren, shall descend into our owne soules. And as the widdowes oyle was encreased in the cruse, because shee releued the Lords Prophet, so shall this pretious oyle bestowed vpon the poore, be returned vpon our heads in great measure. Thus is Zaccheus liberall as you see: for he giueth away halfe his goods: but he giues it not to the rich, that might giue to him againe, but he giues it to the poore that cannot requite him: to teach vs vpon whome we should bestow our almes. As God that is rich in mercy, giueth all things

Pro. 19. 17.

Psal. 133.

Luke 10.

1. King. 17.

vnto



*The sinners confession.*

vnto vs that cannot requite him: so the rich men of this world (if they haue any spark of mercy in them) should giue vnto the poore that cannot requite thē. But amongst vs, in euery place almost, it is farre otherwise: for if any thing be to be giuen, not they that are poorest & stand in greatest need, but they that can make best friends are best preferred. Thus Diues is still enriched, & Lazarus is still reiected. If wee send to a great man, wee send an ox for a present, but if we send to a poore mon, we send a crust for an almes. Therefore as Christ said to the Iewes, that the Niniuits should rise in Iudgement against them, because they repented at Ionas preaching: so it may be said vnto vs, that Zaccheus shall rise in iudgement against vs, and condemne vs: for hee shewed great mercy vpon the poore, but wee are void of all compassion.

*Luke 16.*

*Math. 12.*

Thus you haue heard the first part of Zaccheus confession, wherein you see his liberality to the poore. Now you shall heare the second part of his confession, wherein hee promisseth restitution of his vniust gotten goods. Before, Zaccheus gaue to the poore the halfe of that which was his owne: now hee restoreth that which is none of his, to the right owners. And because hee had detained their goods so long to their great losse and hinderance, therefore he doth not onely restore the principall, which he had taken from them; but hee alloweth them their costs and dammages they had sustained. As Ioram King of Israel caused to bee restored to the Shunamite her house and land, and all the fruites and profits of the same, which were wrongfully kept from her seauen yeares together: so Zaccheus the customer restoreth to those that he had oppressed, their goods which he had gotten from them, by fraudulent dealing, with all the fruites and profits that might come thereof, during the time of his vniust possession. So liberall was Zaccheus to the poore, that hee gaue them halfe his

*2 King. 8.*

*The sinners confession.*

*Exod. 22.1  
2. Sam. 12*

goods : & so little got Zaccheus by his vsury & oppression, that for euery penny he restored four. If the vsurers & extortioners of our time would restore fourefolde for that they haue wrongfully gotten, I feare they would haue but a small halfe to giue to the poore, & but a little left to help themselues. There was no law to compel Zaccheus to make such restitution, except hee will confesse himself to be a theef, because he was an vsurer, and then the law of God requireth such restitution. And surely Zaccheus seemeth after a sort to confess his theft, because he promisseth foure-fold restitution. If a man had stolne a sheep, the law of God requireth that hee should restore foure sheep for one: & the ancient Romans had this law, that vsurers should forfeit foure times so much as they tooke for vsury. If the same law were now to vse against our theenish vsurers, as it was sometime among them, wee should not haue such complaining of the poore both in prisons & streets. But if these great theeues (I meane our biting vsurers) that rob and spoyle without ceasing when they haue no need, might find no more fauor then those pettie theeues which rob and steale sometime, when they are driven thereto by extreme necessity, then surely the Common-wealth would soone be disburdened of that pestilent brood of caterpillers wherewith it is pestered. I wish them betimes to looke to their owne estate, and with Zaccheus to forsake their damnable trade. If they haue liued hitherto by the gaine of vsury, let them now lament their sinne and call to God for mercy and forgiveness: let them make restitution of that they haue wrongfully taken, and grieue that they haue so long detained that which is none of theirs. For as no sinne is pardoned without repentance to God, so vsury is not pardoned without repentance to God: and as the sinne of theft is not remoued, before restitution be made to men (if the party be able) so the sinne of vsury (which is a se-

cret.



*The sinners confession.*

cret theft) is not remitted, before restitution be made to those that are oppressed & spoiled by this secret theft. Thus you haue seen how Zaccheus that was once a hoorder of his goods, as our rich men are, is now a liberall dispenser of his goods, as I wish they were. He that lately was a Camel laden with riches, & therfore vnapt to goe thorow a needles eye, hath now like the Camell cast off his rich lading & therfore may enter in at the narrow gate. Some rich men would rather haue lost their liues, then forgone their goods, & for halfe that los would haue proued very penfue: but this was the ioyfulllest newes that euer came to Zaccheus house, sweeter to him then all his gold and siluer: that whereas before, he was in the stare of damnatio, now saluation is promised to him & his house: and where as before he was the seruant of Satan, now he is become the child of Abraham. Now Zaccheus house is become Gods house, and Zaccheus himsele is the son of Abraham; and therefore no cause why Christ should not resort to Zaccheus house. As Christ said to the penitent theefe, *This day shalt thou be with me in Paradise*: So he saith heere to the penitent Publican, *This day saluation is come vnto thy house, and this day thou art become the child of Abraham*. Christ loues not to be long in any mans debt: for as he saith to Zaccheus, *to day I must abide at thy house*: so he saith to the same Zaccheus, *To day and hence-forth for euer, thou and thy house must abide with me in heauen*. Here is a happy change; in stead of a little worldly treasure, subiect to losse by theeues, and to spoile by rust and moths, to haue all store of heauenly treasure, which neither theeues can steale, nor canker can corrupt: in stead of an earthly house, subiect to fire and falling, to haue a house giuen of GOD: not made with hands, but eternall in heauen, 2. Cor. 5. 1. Who would not rather choose with Zaccheus to giue half his goods to the poore, that he may be an heire of saluation, and

*Math. 19*

*Math. 7*

*Luke 13*

*Math. 6*

*The sinners confession.*

*Luke 16.*

*Io'm 8.39*

*Rom. 4.11.*

*Gen. 3.1.*

*Acts 7.3.*

*Iohn 8 56.*

*Psal. 18.*

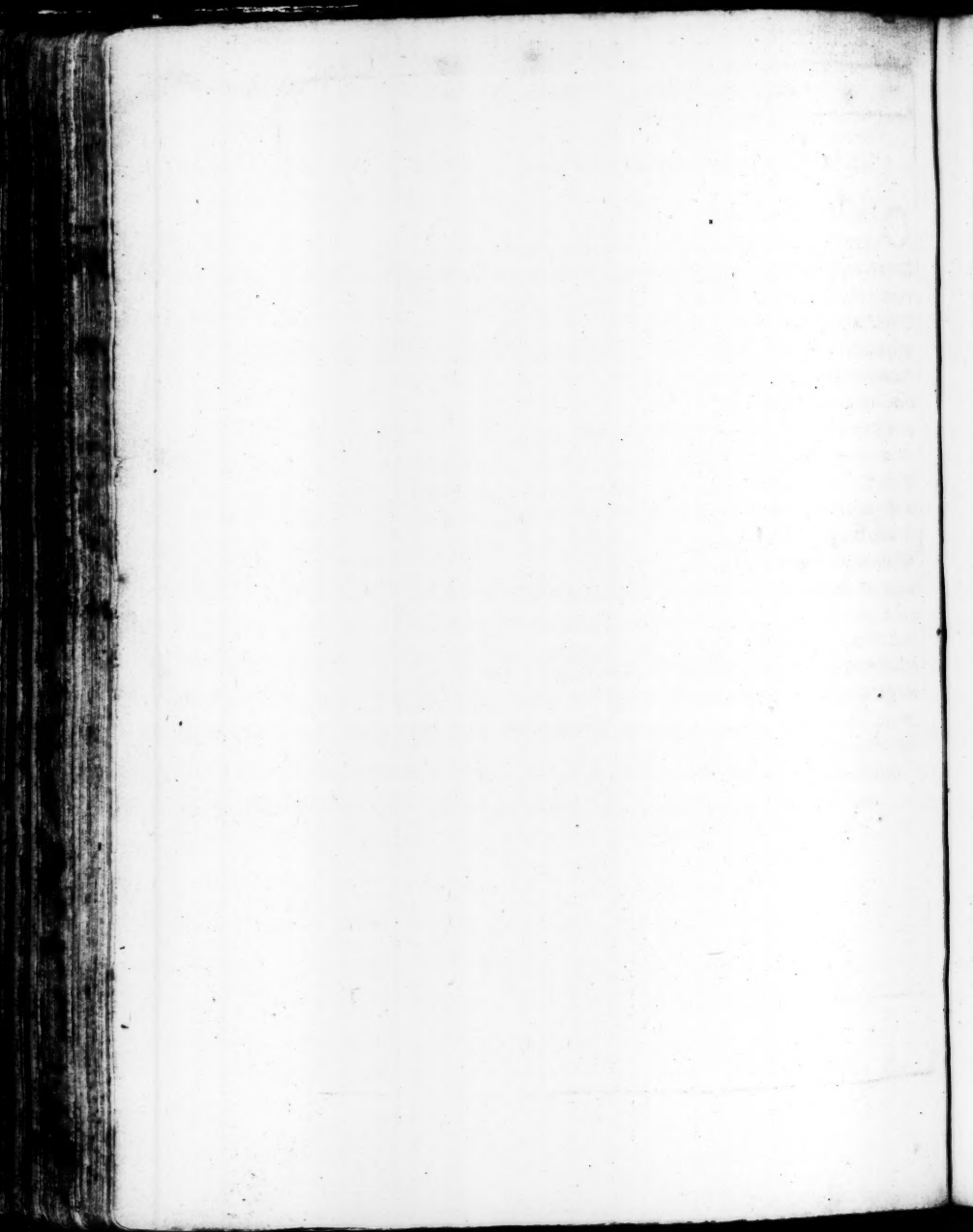
The Son of Abraham to rest in his Fathers bosome, than with Diues to keep all from the poor, & be tormented in those eternall flames? That rich glutton that denied the crums from his table, chalenged Abraham for his father, but he was refused, because he had not the faith nor works of Abraham: but Zaccheus, though by nature he were not the child of Abraham, yet by grace he is become the child of Abraham, because he walked in the steps of that faithfull Father. Abraham beleueed before he was circumcised, so *Zaccheus* beleueed before he was circumcised. As Abraham left his countrey and all that he had when God called him, so *Zaccheus* left his office and the most part of his riches, when he was called by the Son of God: & as Abraham desired to see the day of Christ, & he saw it & reioyced: so *Zaccheus* desired to see Christ, & he saw him & reioyced. Now is *Zaccheus* a gentile become the child of Abraham: & not only he, but his whole house also is become the house of Abraham; for when *Zaccheus* is conuerted, his whole house is conuerted. As the Master is, such are the seruants; if he be godly and religious, they proue godly and religious: if he bee an Atheist, they proue Atheists likewise. Therefore keep no companie with the wicked, for it is most pernicious: but associate thy selfe with those that feare the Lord, that thou also maist learne to feare the Lord: who for his mercy grant that wee may with *Zaccheus* be desirous to see Christ, ioyfull to receiue Christ, liberall to releue the members of Christ, and ready to make amends when wee haue wronged any of our brethren, that so with *Zaccheus* wee may be heires of saluation, and the true sons of Abraham to raigne with Christ in heauen for euer, by the meanes and merites of him that died and rose againe for vs. To whome with the Father and the holy Ghost be all glorie,  
*Amen.*

*FINIS.*

*A Prayer for the Morning.*

*O Lord prepare our hearts to pray.*

O Lord God our heavenly Father, weethy poor and wretched creatures, giue thee most humble and hearty thanks for our quiet and safe sleepe, and for raising vs vp from the same. We beseech thee for Iesus Christs sake, to prosper vs this day in our labour and trauell, that it may be to the discharging of our duty in our vocations, principally to thy glory; next to the profit of this Church and Common weale; and last of all, to the benefit and content of our Masters. Grant deere Father, that we may cheerfully and conscionably do our busines & labours, not as men pleasers, but as seruing thee our God, knowing thee to be the chiefe M. of vs, and that thou seest and beholdest vs with thy fatherly eyes, who hast promised reward to them that faithfully and truly walke in their vocation. & threatned euerlasting death and damnation to them that deceitfully and wickedly do their works and labours. We beseech thee, O heavenly Father to giue vs the strength of thy spirit, that godly and gladly we may overcome our labours, and that the tediousnes of that irksome labour which thou for our sins hast powred vpon all mankind, may seem to vs more delectable & sweet. Fulfill now O Lord these our requests, for thy Sonne our Saviours sake, in whose name we pray, as he him selfe hath taught vs, *Our Father which, &c.*



FOVRE  
SERMONS  
PREACHED

By M<sup>r</sup>. HENRY  
SMITH.

And published by a more  
perfect Copie then here-  
tofore.



AT LONDON,  
Printed for *William Leake*, dwelling in Pauls  
Churchyard at the signe of the Ho-  
ly-Ghost. 1612.

~~146,06~~

To the right Noble Lord, the  
 Lord EDWARD Earle of Bedford,  
 grace and peace from the Lord.

(\*\*\*)



*S* the little Bee gathereth not hony for her  
 selfe alone, but for others; so right Hono-  
 rable, I am bolde to present your good  
 Lordship with my Choice, my Care, and  
 the Issue. The first, your honourable selfe,

The choice.

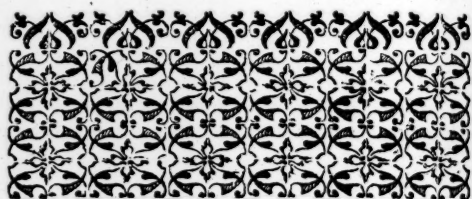
and in this, as you are the hope of the reui-  
 ning of your vndoubted noble Grand-father and Father: so  
 my hearty well wishing (together with the prayers of all the  
 godly) is, that what the Almighty graced them with, in you  
 may be redoubled. The second is, the Fountaine whence the  
 first had his streame, and being in mee (as a member of the  
 Church) what I wish to the same assured assembly of Gods  
 people, I leaue to the alone determiner of all Controuersies  
 whatsoeuer. The last I commend to the only direction of the  
 Lord. Now as the faithfull disposer of Gods truth, was a  
 man linked vnto me in assured friendship whilst he liued: so  
 I hauing with care long since collected these his Sermons  
 together, doe now with singlenesse of heart present the same  
 to your Lordship, and herewith am prest to performe all such  
 duties to your honour, as God shall enable me vnto, both in  
 prayer for your health, and increase of zeale to the mainte-  
 nance of his poore flocke, which I hope is the onely aime and  
 end of all your honorable purposes. Thus with all other gra-  
 ces, I most heartily desire that Father of light to enrich you  
 in this life, and after this to blesse you with immortalitie in  
 that place of rest for euer. Amen.

The Care.

The Issue.

Your Lordships to com-  
 maund, W. S.





## The Contents.

- *Two Sermons of the Song of Simeon.*
  - *The third, of the calling of Ionah.*
  - *The fourth, of the rebellion of Ionah.*
- 
-

# THE SWEET SONG OF OLD FATHER SIMEON, in two Sermons.

Luke 2. Verse 29. 30. 31. 32.

29 Lord now lettest thou thy servant depart in peace,  
according to thy word.

30 For mine eyes haue seene thy saluation.

31 Which thou hast prepared before the face of all people.

32 A light to be reuealed to the Gentiles, and the glory of  
thy people Israel.



His is the sweet song of olde Father  
Simeon, wherein is set forth the ioy-  
full & peaceable death of the righ-  
teous, after that they haue embrac-  
ed Christ Iesus with heart & mind  
vnfainedly as he did, seeing their  
death is to be the beginning of a  
better and more ioyful and pleasant life then the former.

But before we proceed further in it, let vs heare a lit-  
tle of that which went before. The Euangelist saith,  
verse 25.

25 And behold there was a man in Ierusalem, whose name  
was Simeon: this man was iust, and feared God, and waited for  
the consolation of Israel, and the holy Ghost was upon him.  
And a reuelation, &c.

16.

Simeon feared God. Religion may wel be called feare,  
for there is no Religion, where feare is wanting: for the  
feare of the Lord is the beginning of wisdom, and this  
priuiledge hath God giuen to those that feare him, that  
they neede to feare nothing else.

Prov. 1.7.

### *The first Sermon*

*And waited for the consolation of Israel.*

*Simeon* also waited for the consolation of *Israel*, vntill hee had embraced in his armes him whom hee so long longed to see and feele. How many waiters bee there in the world? yet few wait as *Simeon* did: but some wait for honours, some for riches, some for pleasures, some for ease, some for rewards, some for money, some for a deere yeere, and some for a golden day, as they call it: but *Simeon* waited and expected with many a long looke, vntill he had seene & embraced *Christ Iesus*, the light of the Gentils, the glory of *Israel*; the saluation of all that with a faithfull & zealous affection & loue doe waite for his comming, to the comfort of the afflicted, & to the terrifying of the wicked & vn godly, which haue not already waited, neither embraced him as *Simeon* did.

*And waited for the consolation of Israel.*

Faith in all afflictions dorth lift vp her head, waiting in assured hope, beyond all hope; and seeing the clouds scattered ouer her head, yet she is euer comfortable to her selfe, saying: anon it will bee calme: and although all the friends in the world doe faile, yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the verity of the spirit of God it assureth, vntill her ioy be fulfilled. *All are not Israelites that are born of Israel.* *Simeon* was an *Israelite* indeed, for hee waited for the *Messias* from God with patience and expectation: so the spirit of God dwelleth alwaies with them which alwaies say, *Thy will be done.*

Rom. 9. 6.

26. *And a reuelation was given him.*

If wee wait as he did, the spirit will assure vs as it did him, that we shal see God before we die: & they that long in faith to see the ioyes of heauen, the spirit assureth and promisseth faithfully vnto them, that they shal see it.

27. *And Ec came by the motion of the Spirit into the Temple*  
*Simeon* came into the Temple at this time by the prouidence

*of the Song of Simeon.*

dence of God. The worldlings will call it chance, but the Evangelist would not chop that in, because it is manifest, that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidence Rebecca came forth to wait on her fathers catell, when Abrahams seruant praied, & looked for her coming, that he might take her for Isaac to marry withal. By this prouidence Saul was anointed King by Samuel, whē he had no such thought in his heart, but went about seeking for his fathers asses that were lost.

*And he came by the motion of the spirit.*

The diuell led Christ vnto the top of an high mountaine, that hee might shew him the glory of the worlde, which deceiueth vnstable minds: so would he doe you, if you would be led by such a guide: but I would not haue you to marke the vaine motions of such a spirit; which leades to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnall pleasures as much as hee can, if you then fall downe to worship Manimon, and embrace the world, the same spirit will afterward lead you, nay rather cast you downe from the top of all vnto hell. Therefore I beseech you, & heartily entreat you that you would bee the seruants of God, and seruants of the spirit of God, to be led by it, to obey it, and to do nothing contrary to his will that you can refraine, but all those good things which you would were done by you, and go thither whither you would come; for all would come to heauen, but all will not goe to heauen. If you will all heare, I will teach you all: yea I will undertake this: heare and mark my words, and you shall be led by the power of the spirit to our Lord Iesus Christ. And I pray to the Lord that I may neuer preach to the condemnation of any among you all; yea I wish that every one of you were more zealous & more godly then my selfe. But to whom shall I compare you? euen to the

Pro. 16. 13.  
Mat. 10. 39.

Gen. 24. 14.  
15. 16. 17. 18  
19.  
1 Sam 9. 10.  
9. 10. 1.

*The first Sermon*

*Acts 19. 1.*

14.

15.

16.

the vagabond Iewes, of whom Luke mentioneth in the Actes, that they tooke vpon them to adiuere euill spirites by the name of Iesus whom Paul preached, to whom the euill spirites answered, saying: Iesus we know, and Paul we know, but who are yee? & those which had the euill spirites ranne vpon them and ouercame them, so that they fled out of that house naked and wounded: and thus the diuel preuailed against them at that time, because they sought to worke with an others instrument, and preuaile with an others weapon. If they would haue said, In the name of Iesus whom we preach, they might haue preuailed; but they thought it sufficient that Paul preached him, though they neuer professed him. And so we leane vpon an others staffe, and thinke to be saued, because God sa- ueth others. We shall be dealt withal as were those vagabond Iewes: for he will answer: such I know, and such I know; but who are ye? Therefore it behooueth vs all to pray vnto the Lord, that hee would furnish vs with weapons to encounter against all the euil motions of the spirit of Sathan, that we may overcome, & not be overcome & put to flight, like those vagabond Iewes, but that we may haue oyle alwaies in our lamps burning, & alwaies armed with watchfulnesse against our enemy. lest Sathan steale vpon vs vnawares, in the darke, and lead vs to fulfil his lusts, and spoile vs, & strip vs and leaue vs starke naked.

27 *And he came by the motion of the spirit into the Temple, &c.*

If we would thinke that his spirit doth leade vs into the Temple, we would marke very diligently the motions thereof when we are there, whether it speaketh to vs in our owne soules by the mouth of the Minister of God, who is the Minister, not of the letter, but of the spirit and grace of God.

28 *And when the Parents brought in the child Iesus, to do for him according to the custome of the Law.*

28 *Then he tooke him in his armes.*

Happy

*of the Song of Simeon.*

Happy *Simeon* embracing Christ, but not happy that he embraced him with his hands, but therefore happy, because he embraced him in heart. Happy are they and blessed which see the things that ye see, and the eares that heare the things that ye heare, saith Christ; but cursed are we, that hearing and seeing doe not repent, for we cannot be blessed by hearing and seeing onely, vnlesse we heare and see with profite, so that we in hart embrace Christ. But we will object, that we are Israelites, and are circumcised, & haue receiued the Sacrament of Christs blood, that we might be his people, and he our God: but this will not excuse vs, nor make vs seem anything better in the sight of God, but rather worse if we haue not ceased to embrace the world, to embrace vanities & haue vnfaithfully embraced the word of God, & also the Lord Iesus Christ. For it is said, that Christ came amongst his owne, & his owne receiued him not: but therefore accursed are so many of them as reiect their own saluation, which being freely offered vnto them wil not stretch forth their hands to receiue it: that is, will not attend with their eares to heare it, or at least wil not enlarge their hearts to embrace it.

*And praised.*

If Samuel had heard the first time that God called him, then God needed not to call him the second or third. If Peter had markt the crowing of the Cock at first time, as he did at the third, the Cock needed not to crowe thrice.

Now therefore, when you heare the same sound againe which you haue heard before, remember now that the Cock croweth the second time: for you know what discommodity doth come by negligence, & what commodity by attention: for if you attend and follow, iustice shall be swallowed vp of mercy.

*Simeon praised God.*

*Simeon* was thankfull. Here is the example, but where  
be

*Mat. 13. 16.*

*Eph. 4. 70. 22  
23. 24.*

*Iohn 1. 11.*

*Luke 12.*



*The first Sermon*

be they that follow it? If nine lepers be cleansed, yet but one returneth to giue thanks, then one is all. Vnthankfulness is the first guest that sitteth at the table; for some wil not sticke to say, that they neuer said grace since they were children: but if they had said, they neuer had grace since they were children, I would rather belceue them. Doe you not say, *Giue vs this day our dayly bread*? If you do, for shame say so no more, beg no more at Gods hâds, vntill you bee more thankful for that you haue received. For behold, the heauens frown vpon you for your sins, and the earth denieth her fruite, and is become barren, because of your vnthankfulness.

*Leu. 26. 16.*

*And praised God, and said: &c.* Here *Simeon* praied and praised God, yet but in few words, for God delighteth not in much babbling: he praied not like the Ethnicks, the Pharisees, or the Priests of Baal; but *Simeon* praied with the heart like Moses. and was heard.

*And said.* Heioysfully praising God spake, yea sweetly as it were sung it. Though you sing all Dauids Psalmes ouer, and haue not Dauids spirit, it profiteth nothing: and though Dauid was heard when he sung them, yet you cannot be heard. Therefore let vs pray so, that our prayers may be heard. But we cannot with the heart, & so that we may be heard pray, if we turne away our cares from the word: for so doing, whatsoever prayers wee make, they are abominable. Therefore let vs heare so, that hearing we may profit by it. Let vs not heare still so vnprofitably as we were wont to doe: if we do, it shall be required at our hands. Do you thinke you shall neuer be called to account of that which I haue preached vnto you. And therefore as soone as ye are gone out of this place, all is shut vp, and all is forgotten; God is exempted frō your minds? Our Sauour Christ saith, the word I speake vnto you shal iudge you at the last day. Mary is commended for that she heard our Sauour very diligently, laying vp

*Pro. 28. 9.*

*Ioh. 12. 48.*  
*Luke 10. 41.*

<sup>his</sup>

*of the Song of Simeon.*

his words in her hart, and Iacob was wiser then al his children, in that he remembred the dreame of Ioseph vntill he saw it fulfilled. Those that loue the Lord with an vnfeined loue, do gladly heare his voice and become obedient. *My sheep hear my voice*, saith Christ: and they that loue the Ark as David did, will dance about the Ark as David did, and that with ioy and gladnes. Isaac was a good man, his name signified laughter, whereby was shewed what ioy and laughter there should bee about Christ Iesus, for he was the figure, the truth was Christ himselfe. The Virgin sung when she knew that shee should beare him, the Angels sung ioyfully when he was borne, and *Simeon* sung when he was brought into the Temple.

If *Simeon* had not longed, and so waited for the consolation, should hee now haue had this ioy and exultation? he could not haue felt it; for as our desire is, so is our ioy. And surely therefore we receiue not sound comfort, or feeble small ioy by the preaching of the Gospell, because we with longing wait not for it, we haue no liuely desire of it, we hunger and thirst not after it.

*Lord now lettest thou thy seruant depart.* *Simeon* waiting for the consolation of Israel, longing to see the Sauour, was like the Hart panting for the water brooks, til he had beheld his best beloued: but as soon as hee had takē him in his armes, whom his soule desired to see, hee so thirsted for death, that he thenceforth thought of, sought after, besought God for nothing, but to leaue this life, & hence to depart: for he forthwith singing, praied: *Now lettest thou thy seruant depart.* But doe you (say some) commend him herein? did he well? May not any man desire death? may not the fastned ship in a strangeland desire to be loosed to hasten to his longed for port at home? may not a man imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his owne country, in freedom to liue amongst his sweet friends? Are we not strangers

*Ioh. 10. 27.*  
*2. Sam. 6. 14.*  
*Gen. 21.*

*Luke 2. 45.*  
*Lu. 2. 13. 14.*

*The first Sermon*

*Phil. 2. 23.*

strangers heere, & by vnpeaceable most deadly enemies, our owne flesh, the world, & the diuell, held prisoners in the chains of sin, & manifold infirmities? and is not our home, heauen, and the Saints and Angels, our most deere friends? No maruel then that *Simeon* here desireth to be loosed, or let depart. And Paul professeth, hee desired to be dissolued, or vnloosed, as ships in a strange land fastned as strangers amongst cruell enemies imprisoned. They were vnnaturall if they did not: it were vnreasonable to require they should not: for we not onely may thinke it lawfull, but must also acknowledge it, euen a necessary duty to desire death. For is theretill then in vs any perfect, yea any pure obedience of God? Doth not sin as long as this life lasteth, dwel in our members? Is there any passage to the perfect life, but by the first death? The fish which is taken in the net out of the sea, strugleth to get in againe: and Adam thrust out of Paradise, would faine haue been within againe: how much more should we be desirous to be serled in the true Paradise, in assurance neuer to be pur from thence? Therefore also it is not onely our duty to desire death, but also as soone as any cleerly seeth Christ presently he desireth to die. For though his state be neuer so pleasant, though his life be most delightfull, though hee excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceede all that euer were: yet at the sight of Christ hee euen reioyceth to forgoe all, the loue of the world falling away like the mantle of *Elias* when he was rapt into heauen, and so crieth with the Apostle, *I desire to be dissolued*; that hee may bee with Christ. For Christ is light, and as soone as they see him, they see also themselves and the worlds false happinesse; his glorie, and their shame and filthinesse: which maketh them wish for death, that they may cease to sinne against God, and perfectly please him and enioy true happinesse with him: for all sinne is blood in  
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*of the Song of Simeon.*

their eyes, and all worldly pleasures vanities.

But why then (say you) haue Heman the Ezrachite, Pſal. 88. 15. 16. 17. and Ezekiah that godly King, Eſay 38. 10. 12. 13. 14. and that man after Gods owne heart the ſweet ſinger of Iſrael, David, Pſal. 6. 4. & 30. 8. 9. ſo prayed, and taught others to pray againſt death? Why? Becauſe they all were, and would haue others to bee in the ſeruent loue of God, both to die, & to liue deſirous: to liue, that they might amongſt men vphold and further the true worſhip of God, ſo to ſaue their brethrens ſoules, and aduance the glory of God the more: to die, that they might perfectly obeying God, fully pleaſe him, and freed from all euill, enioying all good, with him moſt bleſſedly liue. For not only the Apoſtle Paul, but all theſe, and whatſoeuer are grounded in the faith of Chriſt, but eſpecially all that haue ſtrong hope to aduance the honour of God, are in a ſtrait, as the Apoſtle ſpeaketh, Philip. 1. 23. and cruſht on both ſides, euen with two contrary deſires: to bee with Chriſt, which is beſt of all for themſelues; and to continue amongſt men, which is moſt needfull for them. So that this remaineth a manifeſt moſt neceſſarie duty, and of all, that haue truely, as *Simeon*, beleued in Chriſt, performed: namely, thenceforth ſtil to deſire death, though they alſo withall deſired, life for others, death for themſelues.

Yet all that deſire death performe not a dutie: for the wicked often deſire to die, but not duely: for, though they wiſh ſometimes for it, and be willing alſo to abide it: yet do they not in heart deſire it, becauſe they thinke it not a thing in the ordinance of God good, & that for them, but vitterly hate it, holding it an extream euil. For they acknowledge, as the truth is, it will depriue them of all their delights which here they deſire, and they cannot but at leaſt feare, it will take from them all pleaſure, and bring them to eaſeleſſe, and yet endleſſe, pain,

and

Pſal. 6. 10. &  
36. 10. & 88.  
11. 12. 13  
Ec. 38. 11. 12  
Phi. 1. 23. 24

*The first Sermon*

Reu. 11. 8

Mar. 9 43.  
44. 48

Eſay 57

and torments intollerable, and yet vnſpeakeable: For, the ſentence of the vnchangeable God is already giuen; The fearefull, and vnbeleeuing, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and liers, ſhall haue their part in the lake which burne h with fire and brimſtone, which is the ſecond death. And the iuſt Iudge ſhall ſay to all workers of iniquity: Go ye accuſed into hell fire prepared for the diuell and his Angels: hell fire, where the worme neuer dieth, and the fire neuer goeth out. Whereupon, this the Prophet ſaith, *There is no peace to the wicked, ſayth my God.* For in their ſtrong hope they feele a ſtinging feare, their greateſt confidence is not without trembling of conſcience. Therefore fearing the euent of death to be for them (as indeed it is) moſt horrible, they vtterly abhorre it, they deteſt it extreemely. How then (ſay ſome) ſhould they ſeek death ſo eagerly? How ſhould they murder themſelues ſo willingly? They do it not altogether willingly, but wittingly, not freely, but forced with feare of ſome ſuppoſed greater euil: The troubles of this world, the anguiſh of body, the horror of mind, they are moſt impatient of, they cannot, they will not endure them, and thereupon they ſometimes preferre death before life, leſſe willing to liue in vexation, then dying to try, whether they ſhall feele what they feare, euen deſerued damnation: for they are neuer willing to dy, but vnwilling to liue often, and ſo work themſelues endleſſe woe, in hope of ſuppoſed happineſſe, abhorring life, not truly deſiring death. For how dy they, when they moſt voluntarily bereaue themſelues of life? not in loue of God, longing to pleaſe him, performing all ſeruiſe to him: but either in paine of bodie, or elſe anguiſh of mind, either raging that they cannot ſatiſſie their luſts, or haue loſt outward things immoderately loued: or fearing, if they die, deſerued torments: if they liue

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live they shall either continue in felt horror, or lose hoped for honour: either impatient of Gods rod, fretting against him that they so heavily feele his fury, and cannot fiercely fulfill their malicious minds, or freely feede on the rest of their fleshly lusts, or impotent in their desire of some false fondly conceived good hoping, with dreadfull doubting, by death to better their state, they choose rather to prooue the truth of Gods threats, and of the terrors of their trembling minds, then in life to remaine any longer, rather abhorring life, then any way truly desiring death. Therefore, in that *Simeon* duly desired death, that which we heard of *Simeon* in the beginning is proued true, to wit, that he was *iust & feared God*.

For none but the truly religious, none but they that by faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge soeuer they haue, cannot be in better case dead, then they are now in liuing, though most miserably pained: nay, they cannot bee without iust feare when they forgoe this life, to feele for euer the second death. But the faithfull hauing their consciences quiet and also ioyfull in Christ, free from the feare of that death they haue deserued, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to die in feruent loue of God, and zeale of his glory, that so they may cease from offending their good God, and neuer cease magnifying his mercie; shewing thereby that they are weary of the seruice and bondage of Sathan and sin, and assured after death to enjoy the true life, most fully glorifying God, and most perfectly pleasing him for euer: and therefore also they desire death not shortning their life, but waiting his leasure and calling, thereby glorifying God, as in their liues they haue done, and sought to doe.

For



*The first Sermon*

For man was not borne at his owne will, and therefore may not die at his owne pleasure. Therefore they beg it of God, referring themselves euer to his good wil, when, where, and how by death they shall glorifie him, still desiring it, but neuer wilfully procuring it.

If any object, that Samson pluckt the house on his owne head, as well as on the Philistines, we must vnderstand, that Samson was a figure of Christ; and therefore as it were offering himselfe to God a sacrifice, first praised, & then glorified God at his death, more then all his life, in killing so many of Gods enemies. And because they wait the Lords leasure, they not onely wilfully murder not themselves, but are carefull also lest foolishly vnitwittingly they hasten it. For all they are guilty of their owne blood, that either by foole-hardie, rash, or vnwise behauing, or with surfets, drunkenness, or any intemperat vsing of themselves, shorten their life. Yea, though they tender their liues neuer so deer, yet are they guilty, because they willingly vse the means that brings death.

*Simeon* had seene much in his many daies, but when he saw Christ, he was vnwilling to liue any longer to see more. His desire is accomplished, his long longing at length is satisfied, his seruent expectation with free ioy now fulfilled. It is enough, sayth *Simeon*, that I haue seene my Sauour: as Iacob said, *It is enough that my son Joseph liueth.* How much more then should wee bee satisfied with this, and in all thankfulness rest in it, that we haue seene Christ, not as *Simeon*, in weakenes and baseness, but victorious, most glorious, ouer sin, death, and hell triumphing, and are more assured then Iacob was, that hee, not as Ioseph vnder Pharaoh in Egypt, liueth, but in heauen with his Father in highest Maiestie, reigning Lord ouer all, hauing all power both in heauen and earth? and moreover, where he is, thither shall we come and be like him, and with him as fellow-heires reigne in  
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Gen. 45. 28

Ioh. 17. 14  
1. Ioh. 3. 3  
Rom. 8. 18

*of the Song of Simeon.*

the kingdome of our Father for euer.

*Simeon* knew Christ as soone as hee saw him, and embraced him as soone as he knew him, and enioyed him as soone as he embraced him: so some know the word of God as soone as they heare it, and beleuee it as soone as they know it, and feele the comfort of it as soone as they beleuee it. But others heare it as though they heard it not, like deafe adders which stop their eares at the voice of the charmer. So Pharao would not heare the voice of Moses, nor Baals Priests the voice of Elias: and others though they knowe it, yet will not beleuee it, as if God were vntrue: so all malicious wretches that preferre the pleasures of sinne before the glory of God: and others though they beleuee it, yet can they not either presently, or when they will, feele the comfort of it, much lesse the ioy which is offred by it, namely, the heart oppressed, the desolate afflicted soule.

Exod. 5. &c.  
1. King. 18.

The seed is not cast all on a heape, but it is cast abroad: therefore where be the fruits of the spirit that you haue brought forth? For the spirit of God is not like a dead potion in the stomacke, which worketh not; neither can we haue this spirit in vs, and feele it not. For if thou hast it, it will lead thee as it did longing *Simeon* (as we haue hitherto seene) to the Temple, and when thou art there, it will leade thee to Christ, and when thou hast receiued and embraced him, it will possesse thee with ioy, and so with thankfulness and godly care to keepe him and to entertaine him, and to be obedient vnto him: nay, also with a longing to bee loosed hence, and euer more perfectly to please him. Therefore beloued, iudge your selues, that ye be not iudged of the Lord.

*Thy seruant.*

The godly would not leaue this priuiledge for all the riches in the world, for that they are the seruants of God, fellows to princes and Angels, for wee serue him whom

E

David,

*The first Sermon*

Dauid, Salomon, Ezechias, Iolias serued: yea, to whom a thousand thousands, Dan. 7. 10. even innumerable Angels minister, Heb. 12. 22. euen him who is most blessed for euer. Euery seruing-man beares the cognifance of his master vpon his sleeue. What then will the Lord say, when he commeth & findeth vs marked with the badge of Sathan? Surely he wil say, giue vnto Sathan that which is Sathans. But all the houses of Israell are sprinkled with the blood of the Lambe, and all mourners in Ierusalem are marked, and all the chosen are sealed with the seale of the liuing God.

Well was it sayd, The poore receiue the Gospell. The young men are more forward in the truth, and more zealous then the aged, the sonne then his father, the seruant then his Master. Once the younger brother stole away the blessing from the elder, therfore the elder hated him euen for his zeale. And when was Iacob hated more then he is now? When was he so hated and persecuted as hee is now by Esau? Yet in the old time men were more zealous in their age, then euer wee heare of them to bee in their youth, yea, they were zealous in the Lords businesse.

Age hindred not Noah from building of the Arke when God commaunded him: age hindred not *Simeon* from reioicing and mirth when he heheld and embraced the Lord Iesus Christ. Then old *Simeon* embraced Christ, & he enioyed him with hartie ioy in zeale, but now where is old *Simeon*? There be but few of them to be seene coming to the Temple to receiue Christ, but now young men receiue him, yong *Simeons*, young *Daniels*, young *Samuels*, young *Timothies*, and young *Onesimus*, and the young Infants begin to speak againe.

The young haue him, they are zealous, and I hope they wil keep him, though old men neglect him, Sathan, thou hast too much for nothing already.

Exo. 12. 22.

23.

Eze. 9. 4. 11

Reu. 10. 7.

3. 5. 6.

Gen. 5. 32.

& 6. 22

Dan. 1. 8

1. Sam. 2. 3

1. Ti. 4. 12

Phil. 10

Mat. 21. 15

*of the Song of Simeon.*

*In peace, &c.*

Christ brings peace with him, not the peace of the world but that peace which passeth all vnderstanding, *My peace I leaue with you.* Ioh. 14. 27. My peace remain with you, saith he. Our peace is laid vp in Christ, and all the peace we haue, we haue by him, else it is not true peace. *Simeon* was iust, & feared God in his life, and therefore he departed in peace: so marke the end of the iust, and follow their steps, and you shall then depart in peace, like the Lamb vpon the Crosse.

Faine would Balaam die the death of the righteous, but Balaam must then liue the life of the righteous: therefore all men look to this. Happy are they that depart in peace, who when Death saith feare, & the serpent saith despair; they say by the spirit to the flesh, crouch, and bid the Serpent flie. while Death openeth the prison doores.

If the Papists would haue men to depart in peace, they would neuer say, that those which depart goe to Purgatory: for so by their owne saying, the worst part is behind. For they affirme, that the paine therof is farre grieuouser then any that in this life may be sustained. But againe, some say, this Purgatory is in the earth neere to hell, and so it is too farre from heaven to be sau'd. Some doe say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some lastly do say that the good Angels torment; and others say that the euill spirits doe it. In this variety of most vncomfortable opinions, how is it possible hence to depart in peace? But wee must vnderstand it is a painted Sepulcher, made for the pampering of the liuing, nor for the punishing or purifying of them that bee dead. For the locusts of Rome do liue altogether by such Trentalles, and by such traditions, and this is the profitablest dream that euer any of them dreamed: but it is manifest by the word of God, that where the tree falleth there it lieth and

Psal. 37. 37

Num. 23. 14

Prou. 30  
Eccles. 11. 3

*The first Sermon*

Luk. 16. 23

shall lie for euer. Diues and Lazarus are dead; and where they are, thither shall we all go. Sathan hath many sleights to deceiue vs, of which this is one of the greaest, to bring vs from the word of God, to dreams and traditions, and things inuented by the braines of mortall men, which haue not the spirit of God in them.

*According to thy Word,*

Exod. 22. 29

All the seed falleth not into good ground: and therefore, though I haue shewed you it is vngodly, as being not according to the word, some thinke it but a small matter to say for the dead, Lord haue mercy vpon them, at least they thinke it is a veniall sin if it be a sin. But let vs take heed how we make trifles of sins, for there is no dallying with God, who is iealous as a consuming fire, when his people make such small account of his words. Other demand, whether it be not better to say, God be with them, than the diuell be with them; both which are naught and to be eschewed. And herein they aske this question like a theefe, who hauing robbed a man by the hie waie, and being taken with it, & demanded why he did such a villany, saith; Is it not better to rob him than to kil him? as though he must needs do one of them: then what a shamelesse answer is this? for it is manifest, that of two evils none is to be chosen.

Mat. 12. 36

Some will say, it is a testimony of our good will. To such wee must reply, saying; so it is a testimony of your ignorance: and then after a little conference they will grant, that indeede it doth not profit them. Then vvee must reply and say, God hath made all things to profite vs, and hath commanded that nothing bee vied vnprofitably, no not so much as a vaine word (speaking; saying, that for every idle word wee must giue account at the day of iudgement. Then they reply againe, saying: If it do them no good, it doth them no harm. But we must answer, it were good to beware lest it do thy selfe harme.

Ano-

*of the Song of Simeon.*

Another sort will reply and say, I pray God I neuer doe worse. But to such we must answer; I pray God you may doe better: and you should first know whether you doe not harme, before you doe it. For indeed it must proceede of harme, being spoken in doubting without faith; for if you beleued that they were laid vp in peace, whom you pray for, what neede you pray for them at all? But it shewes an vnbeleeuing hart, and we know that whatsoeuer is not of faith, is sinne, and the Lord will say of them, who hath required these things at your hands? You haue wrought vanities. Now therefore you will not leaue it, because you vsed it: then wil you say also, we will not leaue our lying, nor swearing, nor our cursing, because we haue vsed it. It will grieve me if I heare you vse these speeches heereafter, hauing no reason nor prooofe of scripture to maintain it by, or to be your warrāt in it: therefore I charge you in the name of God, that you vse them not; but rather when you heare this, or any other sin condemned, lay hands vpon it, & see that you put it to death without delay, according to the law of God.

Rom 1.23.

*According to thy word.*

When Sathan hath thus possessed vs with this opinion that in the seruice of God we may neglect the word of God, then profite and pleasures guide vs in our profession: but they that doe so professe Religion and godliness, can neuer haue any comfort by it all their life. For their owne hearts accuse them for hypocrites, because they wait not for the consolation of God, according to his word: and whatsoeuer is not done according to that word, cannot be acceptable: and this word they care not for, neither haue it in estimation. When Adam seeth his nakednes, the subtil serpent can deceiue no longer, but before hee seeth his nakednesse, he is euer deceiued, and led away with the multitude into innumerable errors. Some say, they shall be saued by good works, and



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some by the Popes pardon, others say by Purgatory, and these will haue a Masse sung for them as long as the world standeth, & al for one silly soule thinking to be saued by it. And yet see their blindnes, for they seeme to think that their tormēt shal not cease as long as the world standeth: else why should they find and hire men to say Masse for thē so long? but these are the fat morsels of Baals Priests, & for this cause is the popish Creed made very fauourable to the Cleargy. Wel, say that Ignorance is the mother of deuotion, for when the couetousnes of the Priests & the Ignorance of the people ioyned together, then they inuented Purgatory, Masses, Prayer for the dead, and then al their trinkets. For if they had not held our Fathers in ignorance, keeping them from the word, they would euer haue been Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth containe so many grosse corruptions.

*For mine eies haue seene thy saluation.*

For, &c. Because the holy Ghost by inspiration had declared vnto him, that he should not die, till hee had seene Iesus Christ, therefore the same spirit led him to the Temple, and shewed that which it promised: and ha- uing seene the same, he desired and wished to die, and be released from his earthly prison, that he might liue with God. As idle and euill wishes are vaine, because they are not according to faith, nor grounded vpon the word of God, so though we aske as cunningly as Iacob, and as earnestly as the sonnes of Zebede, yet if wee aske not in faith according to knowledge, we cannot ob- taine. But wee should aske so that we may receiue, that wee may not returne empty. Therfore the ground where- on *Simeon* setled himselfe to wish for death, was, that hee had receiued a promise of God, that he should be deliue- red from this miserable life, when hee had once seene the light of the Gentiles, the Christ: and now hee had seene

*Gen. 27. 17.  
18. 19. 10 &  
Mat. 10. 35.  
37.  
1am. 1. 7.*

*of the Song of Simeon.*

seen his Sauour, & embraced the true Messias, which was promised by the Father, figured in the law, spoken of by the Prophets. foretold by the Fathers, and pointed at by Iohn Baptist. For thus he reasoneth; Now that I see thy saluation according to thy word, and therefore the condition is now performed, let thy promise also be fulfilled: *Now let thy seruant depart, &c. Formine eyes, &c.*

*Mine eyes haue seene, &c.*

Then we see that Christ was no spirit, neither was his body a fantastical body; for if he were a spirit, *Simeon* could not see him, and if his body were a fantastical body, then could not he haue embraced him. Therefore we see that the words of the Scripture are true, which saith, that Christ was perfect man in all things. sinne onely excepted. For he sometime wept, as at the death of Lazarus, and likewise over Ierusalem. Sometime he thirsted, as at the Well where the woman of Samaria disputed with him: and also sometime ate, as at Marthaes house, as also among Publicans and sinners, and in euery thing shewed himselfe to be perfect man.

*Haue seene &c.*

O Lord, saith he I desire now to be dissolued and free from the bondage of sin, which so long hath inhabited in my mortall body, for now he is come, by whom thou hast promised to free and setvs at liberty, he is come by whom thou hast promised to breake the Serpents head, and he is come that will heale our infirmities, and giue strength against sin and sathan by faith, & peace towards God through loue. And now, saith hee, I haue embraced him, and thankfully do receiue him. I belecue, & am persuaded, that this is the same Messias, whom the Father promised, & the Prophets fore-tould, all Israel longed & expected for, who is the light of the Gentiles, the glory of Israel, and the God of the whole world. So they which loue the truth of God, and waite with desire to be filled

*Iohn 11.  
Luke 19.  
Iohn 4.  
Luke 10.  
Luke 5.*

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*Acts 10.  
Acts 8.*

*Iudg. 16.*

*Exod. 16.*

filled with the knowledge thereof, such shall not die vntill they haue their harts desire with contemplation thereof. For as Peter was sent to Cornelius, and Philip to the Eunuch, so the Lord will stirre vp such of his seruants, as may bee fit instruments to minister the same vnto vs. Iudas indeed died before the time, and liued not to see Christ crucified: but the Disciples which loued Iesus, did see him die like an vndefiled innocent Lambe, and that to their exceeding ioy & comfort, when they vnderstood how that he suffered death for loue of them and for their redemption. Now if Christ cannot hide him from such as hunger after him through loue, then what shall we say of our Fathers which liued in the time of ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely, such died not till they saw Christ, and embraced him in their hearts. And this is our iudgement concerning them that died in the time of Popery. And likewise as concerning the rest, which thought to be saued by Purgatory & Masses after that they are dead, we say that they which sleep without oyle in their lampes they die ere they are aware of, and ere they wish for it, like the Philistines which sent for Sampson to laugh & mock at him, & to sport themselves, vpon whom the house fell and destroyed them all: or like the Egyptians, which thought that the waters had made passage for them as well as for the Israelites, both which died in & for their security, because they were not watchfull, nor prepared against the Lord called them.

*Haue scene thy saluation.*

Seeing now hee is come for whom *Simeon* longed, what are the troubles that are past, and the sorrowes that are come to an end? so when wee haue our desires accomplished, feeling the sound comfort of the Gospel, what should we, how may we thinke, either on the length of time wherein we waited for them, or the tediousnes

*of the Song of Simeon.*

ouſnes, or alſo grieuouſaies of the troubles whereby wee haue obtained them?

*Haue ſeenethy Saluation.*

As Moſes died on the mount where hee ſaw the land of Canaan: ſo the godly die in the ſight of God, & in the contéplation of his glory, like Stephen, who at the very inſtant of his death ſaw the heauens open & Chriſt Ieſu ſitting at the right hand of his Father. & like *Simeon* here, which deſireth to be looſed, & no doubt ſhortly died viewing ioyfully, & ſo thankfully beholding the Lord of life

Beloued, you are not ignorant that the great day of the Lord is neer at hand, and therfore they that haue not yet ſeene Chriſt, they that haue not yet embraced him but ſtill ſleepe without oyle in their lampes, ſhall ſodainly be ouertaken without the wedding garment, and ſhall be caſt into eternall torment for euer.

*Haue ſcene &c.*

There be many ſights of Chriſt, all goe not vpto the mount, as Peter Iames and Iohn, all ſee not his face with Moſes, all ſleepe not in his lappe with Iohn, all are not taken vp into heauen like Paul, all embrace him not in their armes with *Simeon*. But as pleaſeth God, ſo he ſheweth himſelfe vnto vs; and all that loue him, both ſee him and embrace him.

To ſome he ſhewes himſelfe as in a glaſſe, to ſome generally, to ſome particularly, ſome he calleth early, and ſome hee calleth late, and there is no houre in the day, wherein he calleth not ſome to goe labour in his Vineyard. To ſome he ſheweth himſelfe by Angels, and to other ſome by viſions. Abraham ſaw three Angels. Lot ſaw but two, Manoahs wife ſaw but one, and yet one was enough. It is ſaide that Abraham ſaw Chriſt his daies; but we ſee him cleerer then Abraham, and cleerer then Iohn, if we beleue in him as we ſhould. Some ſee Chriſt, and not his ſaluation, and ſome ſee his ſaluation,

and

*Deut. 34.*

*Acts 7.*

*Matth 17.*

*Exod. 33.*

*Iohn 13.*

*2. Cor. 12. 2.*

*Mat. 20.*

*Gen 18.*

*Gen. 19.*

*Iudg. 13.*

*Iohn 8.*

*The first Sermon*

and doe not embrace it. We see Christ when wee heare his word, & we embrace his saluatiō when we belieue it, they see him that heare him, they embrace him that follow him. Heere if they had heard me, I would haue searched Ierusalem with lampes, to see who sitteth in darkenes. But how can they beleue the word of God which heare it not? how can they embrace Christ which know him not? and all through ignorance, hauing not the meanes to see him, because their leaders are either blind guides, sleepe watchmen, or hireling shepheards. And surely it is a wofull case, when shepheards goe to taske, and let their owne sheepe alone summer & winter. They sheare them, but neither summer nor winter doe they feede them. How should those people vnder their charge see Christ and his saluation, when they are so debarred of wholesome food, & euen starued to death many thousands of their soules, because they haue not the foode that nourisheth the soule vnto saluation? & how many be there that are as old as *Simeon*, & yet haue not embraced Christ Iesus? yea they know him not though they see him, neither do they wait for his cōming, because they haue no desire to embrace him, and therefore they defer that & put it off from their youth to their middle age, from their middle age to their old age, from their old age to death, and so they can haue no leasure in all their life to embrace him. But to such as doe seek him, & wait for him with vnfained diligence, we say as the Angel said vnto the woman at the sepulcher, feare not, you seeke the Lord Iesus. How is this world set to decciue vs? We can find leasure to doe euill at any time, but we can find no leasure in al our life long to doe good, that wee may at length enioy the true saluation.

*Iohn 20.*

I haue somewhat to say to you of this parish: A dainty was prepared for you, and you let the strangers take it from you; you were required to a fast, and you did feast your selues; you were required to come & pray vnto the Lord

*of the Song of Simcon.*

Lord, and to humble your selues in his sight, that he may turne away his wrath from you, and you let the Temple stand open, and empty, for your parts, and your shoppes were al open, and you were about your merchandize, forsaking God, and seeking to winne the vniust Mammon and the vanities of the world.

*Thy saluation.*

He came not by Angels, or by men, or by any other meanes, but onely from the alone and eternall God. He calleth him thy saluation, for his name was not giuen him by Ioseph, nor by Marie, but by the Angell of God, signifying that he was come from heauen. The Father saw him when he was borne, the spirit came vpon him when he was baptized, the Angels ministred vnto him in the wildernes, his enemies subscribed vnto him vpon the Crosse, the Virgin trauailed, the starre walked, the Wise men came out of farre Countries to worship him. Then is not this Iehouah the mighty God, whose birth is glorious, whose life is famous, whose death is meritorious? None can take vpon him the authoritie of God, but he, on whose shoulders the Lord layeth it, beeing sent of God, and from God. Then wee see that our Sauour is the true Sauour sent from God, for all creatures beare witnesse vnto him, yea the very diuels, with all the euill spirits doe obey his voyce at whose name all knees shall bow. He came not to bring health, wealth, pleasures or profits, for the which if he had, then multitudes of worldlings would haue followed him; but hee came to bring saluation, righteousnes, peace, truth and life, therefore few care for him. Hee came to saue sinners, not all sinners, not euery one that sayeth Lord, Lord, but he came to saue penitent sinners, which turne vnto God by their repentance. Therefore he praieth in Iohn for those onely that were giuen vnto him. So soone as the seede is sowne, the stones refuse it, or the Sunne parcheth

*Matth. 1.*

*Luke 1.*

*Luke 3.*

*Luke 14.*

*Matth. 27.*

*Matth. 2.*

*Mark 1.*

*Phil. 2.*

*Matth. 7.*

*Luke 5.*

*Iohn 17.*



*The first Sermon on*

*Pro. 1.*

cheth it, or the thornes choake it, and what comfort hath the Lillie among thornes? Therfore wisedō taketh her vnto her wings, & whispereth saying, you shal seek me before I come, you shal seeke me but shal not find me, because ye haue refused me when I offred my selfe to you.

*Dan. 5.*

Christ is their saluation that beleue in him, and make much of him and thankfully receiue him. The godly he deliuereth from sinne, but the wicked he leaueth bound in the chaines of their iniquity, to be tormented of him which had tempted them thereunto, whose will they alwaies endeououred to fulfill, and not the Lords; and he sheweth them a hand vpon the wall writing their condemnation, & another catching them by the hairy scalp which maketh al their ioynts to treimble, & their harts to despair, & he saith vnto them; What dost thou heer without thy wedding garment? How darest thou com to steal the childrens bread? The Spirit of Saul worketh in him,

*Math. 20.  
1. Sam. 16.*

*Math. 27.*

*Gen. 4.*

*Acts 5. 4 1.*

*1. Reg. 17.*

in his bed, & euery where, & he calleth for the Harpe of Dauid to comfort his heart which cannot be comforted. And this spirit saith to Iudas; Thou hast betraied the Lord, and crucified him, therefore goe and hang thy selfe for euen at the preaching of saluation, the horror of damnation, the mark of Caine, sticketh within thee who focuer belecuest not in Gods saluation. But the godly heart goth home, hauing embraced this saluation, chewing the cud, & reioycing like the Apostles, which reioyced in that they were counted worthy to suffer for his names sake: and they say, O what a good banquet wee haue had this day! what delicious dainties hath God feasted vs with! & so the Bee goeth loaden to the hie, & goeth longer in the strength thereof then Elias did.

*Thy saluation.*

The onely Sauour is heere called saluation it selfe: for if he were called a bare Sauour only, then you might likely vnderstand by some other Sauour; but heere is he



*of the Song of Simeon.*

hee is called saluation it selfe, to shewe that there is no other. For there be more Sauours, but no more saluations, as there be many waies to death, and yet but one death. The brasen Serpent was a figure of Christ, that they which are stung by sinne, by fire, and by the Serpent which beguiled Euah, may make speede, because there is no remedy but to come to Christ.

Numb. 22  
Ioh. 3

The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by masses, a saluation by merits, a saluation by Idols, as though Christ had leaft to doe in his owne office, for they haue other saluations to flee vnto: They will haue it, but they will buy it, and what will they giue for it? Why, they will fast so many daies, goe so far on pilgrimage, hire Priests to say so many Masses, build so many Abbies, and giue so many summes of money to the Monks and Friars. Therefore the Scripture goeth against them, and dishonors their shamelesnesse, who like Nimrod, that heaping stone vpon stone, would haue built vp to heauen) heape sinne vpon sinne, and euerie houre, some one heresie or superstition groweth vp from this filthy roote.

Gen. 11

For, what Papist dare say, that *Simeon* thought on any of these, or put confidence in any other Sauour, but only in him whom he embraced in his armes? For saluation is by the promise of God, and all promises are in Christ. And though Iacob wanted bread, Ioseph wanted not money, therefore he gaue them back againe their money, and likewise hee gaue them that corne that they would haue bought with it. I would wish them therefore to say as Iosephs brethren did, that they haue their corne for nothing, and their mony too: let them, I say, be content & reioice. to say, that they haue mercy for nothing, and their works too. For God cannot be wonne by mens works, because they profit not him, but themselves.

Gal. 3. 1. 18  
2. Cor. 1  
Gen. 42

There

*The first Sermon*

2. Reg. 5

Exod. 12

Ioh. 14

There is no water can wash Naaman but Iordan, no water can wash the leprosy of sin, but the blood of the Lamb. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to bee his people: and by this the diuell knoweth vs to bee none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluation. He is also called the way, the truth, and the life: for that life which wee haue, is but a sparke and shadowe of life, but hee is the true and eternall life.

Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth, and the life, to leade vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to bee wise without wisdom, righteous without righteousnesse, or saued without saluation. Therefore let vs not be ashamed to take our water from the fountaine, seeing Christ is the fountaine of all wisdom, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the flood, no other ladder to ascend with into heauen, no other Ioseph to feed vs in the famine, no other Moses to lead vs through the wilderness.

Ephes. 4

2. Cor. 15

Rom. 5

Esay 63

But as the riuer Siloa runeth through al the land of Iudea, and watereth the whole Citie of God: so Christ doth shew himselfe all in all, and all-sufficient in mercy to saue and blesse all his Church with spirituall gifts. If Christ be saluation, what shal make vs despaire? Shall Sathan? No, for he hath overcome Sathan. Shall death? No, for hee hath overcome death. Shall hell? No, for he hath overcome hel. Shal the Law? No, for he hath fulfilled the Law. Shal wrath? No, for he hath troden the wine-presse of his Fathers wrath. Therefore it was a sweet saying of one at his death: When mine iniquity is greater then thy mercy, O God, then will I feare and despaire.

Saluation

*of the Song of Simeon.*

Saluation is borne, therefore we were all in the state of condemnation before: light is come, therefore we sate all in darknes before: glory is come, therefore wee were all loaden with shame before: life is come, to shewe that wee were all dead in sinne before. Life is come, and light and saluation: life to the dead, light to the blind, and saluation to the damned. For Christ is called saluation, to shew that without him, we are all damned fire-brands of hell, heires of condemnation, and forsaken of God. To him that is sicke, it is easie to be thankfull when hee is whole: but when he is whole, it is harder to be thankfull then to be sicke. I would faine be disproued, that Niniueh might be saued, though Ionah would not.

*Thy saluation.*

This word saluation is a sweet word, yea the sweetest word in al the scripture, and yet many despise this worthy iewel, because they know not what it is worth, like the dawes, which would rather haue a barly corne, then a pearle or a iewel, because they know not the value therof.

O Lord what is man that thou art so mindfull of him! O man, what is God that thou art so vnmindfull of him! If a friend had giuen vs any thing, wee would haue thanked him heartily for it, but to him that hath giuen vs all things, we will not giue so much as thanks. Now therefore let the rock gush out water againe, and let our stony harts poure forth streames of teares in vnfeined repentance. We haue all called vpon you, but none regardeth vs, as though God were as Baal, and as though Diues felt no paine, nor Lazarus ioy, but all were forgotten. Manie times Christ commeth into the Temple, and there is scarce a *Simeon* to embrace him, the babe is here, but where is *Simeon*?

If God had not loued vs better then we loued our selues, wee should haue perished long ere this, and yet wee embrace not Christ as *Simeon*, who hath saued vs  
from

*The first Sermon*

from temporall and spirituall punishment. Wee are in-  
uited to a banquet, he who calleth vs to it, is God. What  
is the banquet? Saluation. Who are the guests? The  
Angels and the Saints. What is the fare? Ioy, peace,  
righteousnesse; this is the fare, and we inuite you euerie  
one: yet who will come at our bidding? some for want  
of faith, some for want of loue, some for want of  
knowledge, haue despised this holy ban-  
quet; yet vnto this art thou called  
still, O soule vnworthy to  
be beloued.

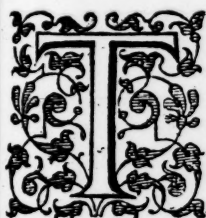
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THE

# THE SECOND SER- MON OF THE SONG OF old father SIMEON.

*Thy saluation, which thou hast prepared before the face  
of all the people, a light to bee revealed to the Gentiles, and  
the glorie of thy people Israel.*



*Hy saluation.* This word saluati-  
on is a sweete word, & holds mee  
to it like an Adamant; for when  
I thought to proceede, this word  
said vnto me, stay here, teach  
this & teach al; learn this, & learn  
al: for it is the pith of al the mer-  
cies of God toward his children.

Christ is called saluation, because no man should de-  
spaire, and because it is impossible to bee saued without  
him, for saluation is onely in him. Christ can doe any  
thing but this, Hee cannot saue him that will not repent.  
He is called the saluation of God, because hee came not  
from men, nor from Angels, nor by chance, but from  
God himselfe; and therefore his Name was not giuen  
him after the manner of men, which was, that every Fa-  
ther should name his owne child, but so did not Ioseph,  
for the Angell had giuen him direction for his Name.

The Virgin, the Oracles, the Babes, the Sheeppheards,  
the Starre, the Wise-men, the voice of the Crier, the di-  
uels, the leapers, the sick, the dead, the earth-quake, the  
Sunne, the Moone, and all the creatures doe beare wit-  
nesse vnto the Sonne of God, which is our saluation.  
He is called the saluation of God because he is saluation

F accor-

Luke 1.  
Luke 1.  
Matth. 2.  
Luke 2.  
Matth. 2.  
Luke 3.  
Matth. 1.  
Luke 1. 15.  
Iohn 1. 1.  
Matth. 27.

*The second Sermon*

according to Gods owne minde. He came not to bring ease and liberty, but he came to bring the spiritual sword, and condemnation to all obstinate sinners, yet saluation to the penitent.

I shewed you how many despised this iewell, because they know not what it is worth, how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that feare God: these plants grow not on euery ground. Who would be vnthankfull if hee knew what the Lord giues, and what he forgives? Hee giues the sonne for the bastard, the Lord for the seruant, the righteous for sinners, the innocent for the wicked, and the Almighty Lord, for the sinfull sonnes of men. Doe you not maruel how you can offend this Lord willingly, which hath done so much for you? Heere I reprove vnthankfulness, securitie and negligence, struiuing as it were to crucifie Christ againe, as the wicked Iewes did, who neuer prospered since the time that they said, His blood be vpon vs, and vpon our seede. They were not like *Simeon*, who as soon as he saw him, embraced him, & reioiced ouer him. There is no shew of grace in them which shew no liking of godlines, in themselves or in others: for this is the first part of our conuersion, to loue them that loue God, and so wee are drawne to the Sonne. No man will build an Arke vntill the flood come, no man will seeke for come vntill the famine come, and scarce Lot will bee gon out of Sodome before the time of execution of Gods wrath doe come vpon them.

Wee preach vnto you, and call vpon you, wee haue euen wearied our selues among you, wee haue reprooued you for sinne, and wee must still reprove you vntill you amend: now therefore, if there bee any grace in you, if ye haue any knowledge, any feare of God in you, if you haue any goodnes in you, if you haue any leasure to bee saued, turne backe now from dooing euill, come out of hell

*Mat. 27. 35.*

*Gen. 7.*

*Gen. 42.*

*Gen. 19.*

*of the Song of Simeon.*

hell, and plucke your limbes out of the clouches of the Serpent, for verilie we haue not done so well in this city as the Niniuites did, for all the preaching and teaching we haue had. For, who hath determined in his heart to amend his life? Who hath left his pride? Who hath restored that which he hath taken by extortion, vsury, and wrong? Surely they that haue done thus are monsters, I cannot see him, he walkes invisible and cannot be found. The heauens trembled at the death of Christ, the Sunne did hide his face, the earth quaked, the vaile of the Temple rent in sunder, the dead bodies rose out of their graues, and all this was to shew that the Prince of the world suffered violence, and that the Lord of life suffered death for the ranome of vs, & of all whosoever throughout the world doe beleue the gospel, and liue in obedience thereof; and withall, that hee suffering for sinfull and wretched man, was a conqueror ouer hell and all euill, and hath ouercome death. The Scribes were against him, the Pharises were against him, the Rulers band themselves against him, the Atheists against him, and all the spitefull and enuious Iewes against him, whose birth was base, whose life was contemptible, and whose death was ignominious: but God was with him, & in him, by whose power he ouercame them all, and so became the saluation of God.

*Mat. 27. 45.  
51. 52. 53*

David being to encounter with Goliath, Saul tooke and put on him his owne harnesse, but hee could not weare it, it was too heauy for his little bodie, therefore he tooke nothing but a staffe, and a few stones in a scrippe, and so David slew the pride of the Philistines, and the feare of Israel. And euen thus the Lord set his sonne to fight with the Prince of this world, nor with swords and targets, bowes and bills, but with the word and spirit of God, with the which he hath ouercome, & through him we also haue the victory.

*1. Sam. 17.*



## The second Sermon

*Which thou hast prepared before the face of all people, &c.*

*Numb. 22.*

He speaks this to the end that the eies of al mākind may be fixed vpon him, as the eies of all Israel were fixed vpon the brasen Serpent in the wildernesse, that when they be stinged with the sting of that fiery serpēt which deceived our forefathers, they may fly vnto him for help, lest they perish in their sin, & their blood be on their owne heads.

*Which thou hast prepared.*

*Iohn 11.*

*Luke 8.*

*Matth 27.*

*Iohn 10.*

*Mark 6.*

He was prepared long agoe, as it doth most plainly appeare for the virgin which bare him, the place of his birth, the poore estate wherein he was, his miracles, his Apostles, his torments, his crosse, his death, his resurrection and ascension into heauen; all these were foretold and fore-told long before they came to passe. Therefore some said, Who is this that is so often spoken of by the Prophets? Who is this that can doe many miracles that the Scribes and Pharises cannot doe? that can raise the dead, that can cease the windes, that can calme the waters: at whose suffering the earth quaked, the Sunne hid his face, darknes came ouer all: and heeing dead, rose againe by his owne power, and ascended into heauen in the sight of a great multitude? How can it be then but it must be knowne *before the face of all people*, which was so manifest by dreames, by visions, by oracles, by power, by authority, and euery thing? For there was nothing which had not a tongue to speake for God. Euery thing was prepared for him before hee came to bee reuealed: hee came not in the beginning, nor in the ending: hee came not in the ending, that wee which come after him might long for his second comming. He came not in the beginning, because that such a Prince as hee, should haue many banniers and triumphs before him. Hee came not in the beginning, because the eies of faith should not bee dazeled in him, and lest they which should liue in the latter times, should forget him and his comming

which

*of the Song of Simon.*

which was so long before, euen as you forget that which I haue said as soone as you are gone hence. Hee came not in the beginning, because if he had come before man had sinned, man would haue acknowledged no need of a Physician; but when man had sinned & had felt the smart of sin: for when they were cast out of Paradise they ran vnto Christ, as the Israelites did to the Serpent: He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect ioy, perfect peace, perfect wisdom, perfect righteousness, perfect iustice, perfect truth, signifying therby, that notwithstanding he came in the perfect age thercof, yet he found all things vnperfect. The Iewes thought that he should come like some great Prince, with pompe & glory, which was a carnal conceit, for heerin they were meruailously deceiued, his father was but a poore Carpenter, & his mother but a simple womā, & he a silly babe wrapt in clouts. Then ought not we to reuerence our Lord, and to praise his Name, for that he became so liable for vs most vile wretches that are worthy of nothing? yet we see how cruelly they dealt with this blessed One, which came to saue them. Ignorance sate in the chaire, deceit gaue the sentence, and cruelty executed him with the most painfull and shamefull death of the crosse. O that your eyes doe not dazell, and your eares tingle, and your hearts meruaile at this dealing of theirs to our louing Saviour, which came to saue them that would, and specially in that now you see, that he abased him selfe for our sakes. euen to the vttermost! O Wonderfull thing to thinke of! If you would marke, I would make you in loue with him before I haue done with you. I say vnto all those that come hither to beedified, take your fill of pleasure, enter into Paradise, lift vp your eyes, stretch forth your hands, and eat your fill of the tree of life, and the Lord will goe home with you, embrace him and kisse him,

*The second Sermon*

entertaine him well, & he wil dwell with you for euer. But you that come hither for fashio<sup>n</sup> sake, either to see or to be seene; to finde fault with some-what, or to make an hypocriticall shew of godlinesse where there is none: I tell you, that comfort shall shake hands with you at the dore: marke it; & you shal see my words are true. Shew me what it is that is better the saluation. I would haue none of you to be dāned if I might preuent it, not so much as a peece of you to be giuen vnto sathan, therefore I would I knew that stone that would kil Goliath, for I would strike it with my might into his temples. If you wil, you may be saued, & the Lord will one day put those words into my mouth that wil touch your hearts. Therefore now arise, kisse and embrace the sweet babe Iesus, and then afterward frame your selues to obey him, for then the Lord will knock at your hearts, and if you will let him in. he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to shew, that if it will not learne now, it will neuer learne to come vnto God by repentance and amendment, that they may learne to kisse the sonne lest hee be angry, and so they perish in his wrath like Sodome. Hee came in the middle age of the world, to shew that he was indifferent for the world to giue light and life vnto all that returne vnto him. For God respecteth no persons, but euery man of what nation or Countrey soeuer he be that feareth God and worketh righteousness, is accepted of him, and he will fulfill their ioyes through Christ, yet not when wee will, but according to his owne good pleasure and when he thinketh good. Therefore stay Helias; anon the Rauens will bring thee meat, and thou shalt haue enough. Anon Moses will deliuer Israel. So saluation is already prepared of God, and hath bene long since with fulnesse of knowledge, and al excellent gifts; and he will giue them to vs when hee seeth good. But wee are like

*Psal. 2.*

*Acts 10.*

*1. King. 17.  
Exo. 14.*

*of the Song of Simeon.*

like whining children, that will not stay vntill their milke be cold, but would haue it though they be scalded with it: so wee would haue the knowledge of God and liberty before wee know how to vse it. Wee would know the high mysteries and deepe counsels of God, before wee know our selues: we would haue the liberty of the Gospel, whē we know no way how to vse it but in security. But the Lord, hee wil wisely giue vnto vs as it were our bellies full when hee seeth it good, and when hee seeth vs ready for it, who knoweth our hearts better then we our selues.

*A light to be reuealed to the Gentiles: and the glory of thy people Israel.*

You haue heard *Simeon* shewing the cause why the sonne was sent from the Father, why hee became man, which reigned before in Paradise. What mooued God to leaue his ioy and his blisse, and suffer more then all the world could suffer together? A great cause it is that would make a king leaue his kingdome and fall to beggerie. A great and wonderfull cause it was that made *Iehouah* to come downe from heauen to suffer misery vpon the earth. Two other causes *Simeon* sheweth why this *Messias* came from heauen. The first, that he might enlighten the Gentiles, which sate in darknesse: and the second, that he might be the glory of *Israel*, which gloried in their sacrifices, and in their ceremonies, and so had no glorie before he came, but were like the Moone when the Sunne doth shine vpon it, or like *Rachel* which despised *Leah*, and became barren. And they despised the Gentiles light; like that sonne which was angry because his lost brother came home againe; or like those labourers which checked the Lord of the vineyard, because he gaue vnto the other labourers as much as hee gaue vnto them. But the Gentiles are like *Leah*, who being despised became fruitfull. *Simeon* did reioyce in *Christ*, not onely for that hee was the glory of *Israel*,

*Gen. 29.*

*Luk. 15.*

*Matth. 20.*

*Gen. 29.*

*The second Sermon*

Gen. 19.

but also for that he was the light of the Gentiles. Shall the head be sorrowful because the hand is wel? Nay rather the hand should be glad, because the head is wel, and the head because the hand is wel. The father should be glad because his sonne is stronger then himselfe, the mother should be glad because her daughter is wiser then herselfe, the brother should be glad because his brother is richer then himselfe: the mistresse should reioyce because her maid is better huswife then herselfe. But we enuie our brethre & neighbours, because they are better then we, and because God hath blest them with temporal or spiritual things aboue vs; if we see they haue learning, then we enuie them for their learning; if he haue more gifts, we enuie him for his gifts, if he haue more knowledge, we enuie him for his knowledge, if he haue more zeale, we enuie him for his zeale, if he haue more riches, we enuie him for his riches, and how can we reioyce when euery bodys good is our euill and euery bodys ioy is our sorrow? But fixe your eyes vpon Christ alone, and he will fulfill your ioy, if you looke not backe to Sodome like Lots wife: if you loue ioy and gladnes, Christ is ioy and gladnesse: if you loue comfort, why, Christ is the comforter of all that beare his crosse: if you loue life, Christ is eternall life: if you loue peace, Christ is peace: if you loue riches, Christ is full of heavenly riches, and full of liberality, to bestow them vpon all such as loue God: so Christ is all in all vnto the godly, and they haue more ioy in Christ alwaies and in all things then the richest and most glorious and sumptuous prince in the world; then Salomon himselfe had in worldly riches, honours, pleasures, ioy, ease or felicity. For the wicked which put their trust in riches, and make them gods of gold and money, of ease and pleasures, though they do all that they can to fulfill their lusts, and take neuer so much pleasure, and beneuer so merry, yet they can haue no true ioy, nor peace of conscience

*of the song of Simeon.*

conscience ; for all the peace, the mirth, and sport they haue is but deceit, all false, and indureable like the grasse, Greene in the morning, and withered ere night. But when the Lord doth knock at their hearts, & strike them with a feeling of their horrible transgressions, as no doubt he will, then they are in all a maze and they can haue no ioy, no peace, no rest ; but they may say, in laughter my soule is sorrowfull, in ease my soule hath trouble, in mirth mone, in riches pouerty, in glory shame, in life my soule is euen dead, in plenty my soule wanteth all things wherein it should reioyce, it is destitute of all comfort, and possessed with all slavish feares ; like Caine, who being Lord of all the earth, yet had no ioy in it when God had once forsaken him. Likewise Saul when God had forsaken him, he had no ioy of his kingdome, nor of all his riches : and then who had more ioy, Saul the King, or David the subiect ? So then we see that perfect ioy can be had in nothing but in God, and in Iesus Christ. Wherefore as by the streame you may be led to the fountaine, euen so let the ioy and peace of this life serue to leade vs to God, who is perfect ioy and peace, and there rest like the wise men which were guided by the starre, to come to the true sonne of grace, Iesus Christ ; when he was borne : and if we rest not in him when wee haue found him, there is no rest for vs, we shall be like the restlessse Doue, which flattered about, & found no rest any way, till she returned to the Arke : but wee seeme as through we sought him and found him, when as we doe but play the hypocrites. Salomon saith that the waies of the whore are prosperity and welfare, for she ever putteth on a vizard, that she might not be knowne to be so vile as she is : vnder the colour of goodnes euill is alwaies lurking.

Therefore also is Christ called the light, because wee should leaue our foolishnesse, seeing light is come, and that wee should forsake all our lights which are but darknesse,

Esai. 58. 57.

Gene. 4.

1. Sam. 16.



*The second Sermon*

darknesse, and cleaue vnto his light, which is the true light indeed.

*A light to be reuealed to the Gentiles, &c.*

He came to lighten the Gentiles, and they received him with thâkfulnes, of whom there was no hope of goodnes left. Who would suppose that the barren woman should become fruitfull, or the prodigall sonne returne home againe? It is like as if an Owle should be conuerted to see light, or as if the streame would returne into the fountaine, or as if an old man should become young againe.

*A light to be reuealed to the Gentiles.*

To be reuealed, not yet reuealed, the Iewes must first reiect him before the Gentiles receiue him: and when the Iewes did oppresse him, condemne him, and crucifie him, then were his armes spread vnto the whole world. When the guests would not come, then hee sendeth into the high waies, to compell others that would not come willingly vnto it. Comfort is on foote, and that which will come shall come, &c. The Queene of Saba came from the vttermoſt part of the earth to heare Salomons wisedome, and the wisemen came from the East to see Iesus Christ: but we may say, the Lord was heere in the Temple, and I was in my shoppe, selling and buying, lying, deceiuing, and swearing. Well, when hee comes backe againe, I will be better acquainted with him; and so we esteeme not of his presence in any reuerent sort. The Shunamite said: Let vs build a chamber for the man of God: then we should build an house. Zaccheus climbed vp into a tree to see our Sauour, and the Lord seeing his diligence, called him; Zaccheus, come downe, for I will dine at thy house this day, and that was a ioyfull day with Zaccheus, for then saluation came into his house, and vpon all his family: he gaue the Lord a feast, and the Lord made him a farre better feast of peace, a feast of ioy, a feast of heauenly things, and so for his zeale  
and

*Luke 14. 23.*

*Matth. 22.*

*2. Reg. 4. 20.*

*Luke 10.*



*of the song of Simeon.*

and endeuour to see Christ bodily, he shewed himselfe vnto him spirittually, euen to this hearts desire.

*To be reuealed.*

Haue an eye to the future tense; that which is not, shall be. As for example, Salomon was wise, but he is foolish; Sampson was strong, but hee is weake; Iudas was a Preacher, but he is a traitor; Paul was a persecutor, but he is a Preacher; Peter was a denier of Chr. but now he is a bold profellor of Christ; Moises was learned in the wisdom of the Egyptians, but now he is learned in the wisdom of God, by which the wisdom of the Egyptians is made but meere foolishnesse in the sight of God. Others, as heathen philosophers, Plato, Aristotle, Cato, Crates, & such like, were counted very wise men in the sight of the world, yea they wrote so many books full of wisdom, & also adorned with notable sentences and witty sayings, that one would thinke all wisdom were buried with them, so famous were they, and so full of earthly vnderstanding, teaching manners, counsels & policies: yet for my part I haue neither seene nor heard of any such, being wise in worldly things, & without the wisdom of God, but that they haue committed some notorious foolishnes in sight of all men, like Achitophel, of whom we read, that he was so wise a counsellor, that his counsell was like as one had asked counsell at the Oracle of God; and yet see the end of him, he hanged himselfe, and all for the want of the knowledge of God. It had bin better therefore for him to haue had more wisdom and lesse wit. Crates, Aristotle, Plato, and other of the wise Philosophers, haue either poisoned, burned or drowned themselues: and so we see that the end of the worldlie wisdom is meere foolishnesse, and the foolish haue more peace then the wise: for their wisdom without the feare of God, doth them no more good then the Arke did to the Philistines, which did nothing but torment them, be-

cause

1. Kin. 3. 12

11.

Iud. 13. &

15. & 16.

Luke 6.

Acts 1.

Acts 9.

Math. 16.

Acts 4.

Acts 7.

Acts 7.

2. Sam. 16.

23.

2. Sam. 17.

23.

1. Cor. 1. 20.

2. Sam. 5.

*The second Sermon*

cause they knew not how to vse it, and therefore vnererently abused it. For if your wisdom consist in eloquence of words, in profunditie of wit, to gaine craftilie, and spend warily, to inuent lawes, to expound riddles, and interpret dreames, to tell fortunes, and prophetic of matters by learning: all your wisdom is but vexation of the spirit; for all these without the feare of God, doe vs no more good then their witte did these Philosophers, which notwithstanding sate in darknes. And I am afraid though Christ broght light vnto the Gentiles, yet it may be said, that the Gentiles sit in darknesse still, sauing a few Leuites scattered vpon the mountaines, for whose sake Sodome is spared. And because those had not the knowledge of God, therefore they worshipped Mars and Cupid, Sunne and Moone, Beasts and serpents: so the Philistines worshipped Dagon, the Ephesians worshipped Diana, the Assirians Nefroch, the Israelites worshipped a calfe, Ahaziah worshipped Beelzebub, the Moabites worshipped Chamos, the Samaritanes did worship vnto Baal so the truth to such seemeth falshood, and error seemeth truth. As for example, that the world should be made of nothing, that the Word became flesh, that God and man was ioyned together in one person, that one man may be righteous in the righteousness of another, which is Christ; & that the dead shall rise againe: these seemed foolishnes vnto the Gentiles, neither could they beleue them. No more can some Gentils amongst vs at this day, which are but naturall men, therefore they do not beleue them, for whē they professed themselves to be wise, they became fooles, saith the holy Ghost. So thē we see now what Chr. hath don for vs, he hath bound that Serpent, which hath sowne all the tares, so that the diuel is faine for want of better lodging to enter into swine.

Heere tofore, whereas one followed God, a thousand followed Baal; But now Kings and Princes lift vp their heads

2 Kin. 17. 30

1 ud. 16. 23.

Act. 19. 33.

2 Kin 19. 37

Exo. 31. 46.

2 King 1. 2.

1 Kin. 22. 13

1 Kin. 16. 33

Rom. 1. 22.

*of the Song of Simeon.*

heads, desiring Christ to raigne with them and in them. Heeretofores we made our selues like the wounded man, we were spoiled, wee were stript naked, and wee were bathed in our blood, being full of wounds: but now Christ hath furnished vs, he hath washed vs, hee hath cloathed vs, and wee are now become true Israelites: vs, which were the vile and wilde Oliues, hee hath grafted vpon the true Oliue, and planted vs in a fruitfull soile. And what cause can we shew for this, but onely mercie? For heeretofores wee were called foolish, but the Lord hath made vs wise according to the wisdom of God in these dayes by his Spirit: but if yee deserue to be called the foolish Nation againe, then yee are most vnhappy and most cursed. So now wee haue heard, that the Lord doth reueale his counsell vnto his Prophets, and how the glorie of Israel is now reuealed to be the light of the Gentiles. And you haue the cause why: because the Iewes reiected their owne saluation. You haue heard that the cause was only his mercy and his loue, because mercy cannot containe it selfe within *Ierusalem*.

*Deut 31.*

*A light to be reuealed to the Gentiles, and the glory of thy people Israel.*

You haue heard why Christ is called light, why hee is called the light of the Gentiles, why the Lord did change a curse into blessing, and why the Gentiles did change darkenes for light, & a thousand gods for one true God. Then the Gentiles receiued more grace then they desired, for the Lord came vncalled vnto their houses, and made a feast vnto them in their owne houses. The light of the Gentiles is our light, your light and my light: Christ is our grace, your grace, & my grace: and Christ is our saluation, your saluation, and my saluation. Hee came vnto the Iewes, and for the Iewes, and yet his coming vnto the Gentiles, was better then to the Iewes.

Hee came into the world when the world did abound

in

### *The second Sermon*

in all wickednesse, and saued vs when wee most deserued wrath. Wonder at this you that wonder at nothing, that the Lord would come to bring saluation, to redeeme our lost soules euen (as it were) against our wils: so that now we would not bee as wee were for a thousand worlds.

The blindnesse of the Iewes was, and is wonderfull, who heard of their reiection, and of our connerfion, and yet vnderstood it not, neither sought to preuent Gods wrath in reiecting of them. Therefore the Rocke, which should haue saued them, shiuered them in peeces: wherein was shewed their wonderfull blockishnes, hauing it so often fore-tolde by their Prophets, figured in their lawe, shadowed in their sacrifices, and read in their Churches from sabbath to sabbath. Euery thing that cometh to passe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, and in Prouinces, these are all fore-rolde in the Scriptures, and yet none do vnderstand it, sauing a few chosen ones whom God loueth: For, the comming of Antichrist, the ouerthrow of Kingdomes, the darknesse of popery, the light of the Gospell, the conuersion of the Gentiles, and thereiecting of the Iewes: all these are set downe in the Scriptures, and yet wee cannot vnderstand it, though wee heare it day by day, because wee doe not giue our mindes to vnderstanding.

Such hearers shall stand in a maze before the righteous and terrible throne of God: the dead shall rise, the trumpe shall blow, and all the world shall be in an uproare, and they shall stand quaking, when their hearing without profiting shall bee laid to their charge, and they shall say; O wee haue knowne no such thing: but surely if the Iewes could come out of hell, they would admonish vs to take better heed how we heare: for we heare as though we did not heare at all, our mindes are otherwise occupied. Now when wee see any thing come to passe

*of the Song of Simeon.*

pasſe as it is fore-tolde in the ſcriptures, then we muſt ſay as Chriſt ſaid, This prophecie is fulfilled; for all things that are written, are com to *Scriptū eſt, & factū eſt*, that is. as ſure as it is written, ſo ſurely doth it come to paſſe. It prophecieth nothing but that which truly is fulfilled in due time, and the more often it ſpeakes of a thing, the more certain, the more excellent, and the more to be beleued it is. Like a Jewell that is beſet with pearle, ſo is our calling adorned with Scriptures, for ſo doth God tender our calling, which is often in his mouth, and we ſo often in his remembrance, that hee ſpeaketh of vs in euery booke throughout the whole Scriptures; like a kinde ſpouſe whoſe loue is in a ſtrange country, & he delighteth himſelfe with thoughts and meditations of her: ſo he did long vntill the Gentiles were cometo him again, like the prodigall childe, whoſe Father did long till he had embraced him. When ſhall my prodigall ſonne come home againe, ſaith he? I wil put my beſt garment on his backe, and my golde ring on his finger, and his ſhare ſhall be the daintieſt morſell. And thus God longeth for our ſaluation, and he knocketh at our doors; Is ſaith heere? is loue heere? is one called the feare of God in this place?

*Luke 15.*

And as loue maketh louers ſometime to ſpeake plainly and familiarly one to another, ſometime by darke ſpeeches and riddles, ſometime by letters, ſometime by dumbe ſhewes and ſignes and ſometime to hide themſelues one from another: So our God ſpeaketh ſometime plainly to his Church, ſometime darkely and myſtically, ſometime hee turneth his face from his Church and deere ſpouſe, as though he would not ſpeake vnto her for loue, as appeareth in the booke of the Canticles. Of the caſting off of the Iewes, and calling in of the Gentiles; the firſt type or figure was Caine and Abel: Caine was the eldeſt ſonne of Adam, and Abel the younger, yet God loued Abel, and accepted his ſacrifice; but  
God

ii Types or  
Figures in The  
Old Testament

## The second Sermon

God reiecteth Caine for his wickednes, and hee became a reprobate. Euen so doeth God, hee reiecteth the Iewes which were the eldest sonne, the true Oliue, and the naturall seede, and Gods deere children if they had continued in obedience; and he taketh vs being but the youngest sonne, the wilde Oliue, the seede of the wicked, and maketh vs children by adoption vnto him, onely of his mercy without any other cause.

Gen. 9.  
Gen. 5. 1. 2. 9.  
14. 10. 21. &  
11. 10.  
Gen. 9. 27.  
Iohn. 10. 16.

The second example was Sem and Iaphet, both which were Noahs sons: Sem was the second son, & Iaphet the first, & of this Iaphet came the Gentiles: of him said Noah; God perswade Iaphet that he may dwell in the tents of Sem; that is, that they may be vnited together, as we see it is come to pass. Other sheep I haue (saith Christ) which are not of this fold, them also wil I bring, & they shal hear my voice, & there shall be one sheepfold, & one shepherd.

Gen. 21.

Gen. 2.

The third type or figure was Ismael and Isaac, both the sonnes of Abraham: Ismael was the eldest, Isaac the younger, yet Isaac was chosen of God, and enioyed the promise, and Ismaell his eldest brother a mocker of Isaac was put away, the Lord was not with him.

Gen. 25.

The fourth type or figure was Iacob and Esau, both sonnes of Isaac: Esau was the elder brother, & Iacob the younger, yet God loued Iacob and hated Esau, because Esau contemned his birth-right and sold it to Iacob for a messe of pottage, and therefore Iacob stole the blessing from him: so God blessed Iacob, but cursed Esau: whereby he shewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their blessing, and hath giuen it vnto vs.

Gen. 29. 16.

The fifth type or figure was Leah and Rachel, the two daughters of Laban: Leah was the elder, but bleare or squint-eyed Rachel, the younger, beautifull and faire. 17. Therefore Rachel was beloued of Iacob, and Leah despised. 18. Yet Leah was first married. 23. And also made fruit.



*of the Song of Simeon.*

fruitful, 3. 1. but Rachel also was after married, 28. & more beloued, 30. and hauing enuied her sisters fruitfulness, 30. 1. and repented, God remembered her, and made her fruitful. So Christ first married the Iewes, and made them glorious; but when they despised their glory, he married with the Gentiles, and they enuying their happiness; of barren in all goodnes, became fruitfull in true holines.

The sixth figure was Manasses and Ephraim, the two sonnes of Ioseph: Manasses was the eldest, and Ephraim was the yongest. Both of them Ioseph hauing brought to Iacob his Father, that he might blesse them, he tooke Manasses and put him towards Iacobs right hand, that, he might blesse him first and more plentifully, and he tooke Ephraim and put him towards Iacobs left hand. But Iacob stretched out his right hand and laid it vpon Ephraims head which was the youger, and his left hand vpon Manasses, directing his hands so of purpose, for Manasses was the elder of them. Thus the Lord blessed vs when there was no hope left for vs.

The seuenth figure was Rahab a Harlot in Iericho, who was a Gentile, yet her heart was touched so, that she receiued and entertained the spies that Israell sent, and in time of danger hid thē, that they should take no harme: signifying thereby, that the Gentiles should receiue and embrace the Israelites & messengers of the Gospell, and keepe them as safely, and defend them as diligently as Rahab did the spies of Israel.

*Ios. 2.*

The eight figure was Ruth a Moabite: of her *Christ Iesus* vouchsafed to come as concerning the flesh, to shew that he came not only of the Iewes, and for the Iewes, but also of and for the Gentiles, which were the lost sheepe, vn hoped for, being strangers from the couenant.

*Ruth. 4.*

The ninth figure was Sampson, who being a Iew, would needs marrie with a Gentil; signifying that *Christ Iesus* would also marrie with the Gentiles, as he did with the Iewes.

*Iudg. 14.*



*The second Sermon*

1. Reg. 11.

The tenth figure was Salomon, who married Pharaos daughter, which was an Egyptian and Gentile; signifying thereby, that Christ would take him a Spouse among the Gentiles to marry with himsele, as Dauid in the Psalmes declareth.

Psal. 45.

2. Reg 5.

The eleuenth figure was Naaman the Syrian, whose leprosie is turned vpon Gehezie, the leprosie of an heathen and ignorant man turned vpon an Israelite, & one that had the knowledge of God, being the seruant of a Prophet: signifying that our leprosie of sinne and ignorance should be turned from vs vpon the Iews, who had the knowledge of the law of God, but esteemed it not, but were vnthankfull for it. Many like examples there are in the new Testament. For like as the Cherubins, though seuered in sunder, yet looked one towards another, and both vpon the mercy-seate: so the olde Testament and the new, looke one towards another, and yet point at one and the same thing.

7 Types of christ  
in the newe Test-  
tamente

Mat. 2.

The first Type or figure in the new Testament, was the Wise-men, which were the first fruits of the Gentiles, and came from the East, being guided by a Starre: signifying that by the guiding of the word and spirit of God, the Gentiles should come from all the places of the world to embrace Christ Iesus with ioy.

Mat. 2.

The second type or figure was Christ his going into Egypt, signifying thereby, that he should goe from the Iewes to the Gentiles, because the Iewes refused him, through vnbeleefe, abundance of wickednesse, & want of reformation: so we see that nothing can driue away Christ but sinne.

Mat. 21. 12.

The third type was Christ whipping the Iewes out of the Temple, shewing thereby that the Iewes should be whipped or cast out of the spirituall Temple; and the Gentiles should occupie it. This (beloued) belongeth vnto vs, to whom the Lord so wonderfully hath made his light to shine.

The

*of the Song of Simeon.*

The fourth figure is the parable of the Vineyard, that was taken from them that possessed it, & given to them that should bring forth the fruit thereof, and yeeld better increase vnto the Lord of the vineyard.

*Mat. 21. 33*

The fifth figure was the parable of the two sonnes that were bidden to goe and worke in their fathers vineyard, of whom the first said he would, and did not: the second said, he would not, and did repent, and went to labour in the vineyard: the first signified the Jewes which made many vowes, with such a shew of godlinesse which was but hypocrisie, whom the Lord reioiced and cast off and said, that the Publicans and sinners should stand in iudgement to condemne the greatest of them.

*Mat. 22. 28*

The sixth figure was the feast that the Lord made vnto the disobedient guests, whom the Lord invited to his banquet, which was onely ordained for them, and who promised to come vnto it, and yet refused & would not come, but alledged slight excuses taken from their loue of earthly and transitory things about God. Therefore the Lord sent into the hie wayes to call and compell the Gentiles to come, which came, though some lett their wedding garments behind them.

*Mat. 22. 2.*

The seventh type or figure was the vision of Peter in Ioppa, when he was on the toppe of the house, where he saw the vessel come downe that had in it all manner of four-footed beasts of the earth, and wilde beasts, and fowles of the ayre, and creeping things, where also the voyce said vnto him, *Arise Peter, kill and eat:* wherein the Lord shewed vnto him, that he should count no man vn-cleane, although the Gentiles then were counted vn-cleane, as were the vn-cleane beasts set downe in the law of God; therefore when Peter was sent for to Cornelius house, he said, *O faithfull I perceiue that GOD hath no respect of persons, but in every Nation he that feareth God*

*Act. 10.*

*Verse 34.*

*The second Sermon*

Luke 15.  
Luke 5.

*and worketh brighteousnesse is accepted of him.*

Many other examples of our calling, as the strayed sheep, the lost goat, the prodigal sonne, & Christ eating with Publicans & sinners, which when we read we should cast our figure, and say, Of whom is this spoken? of the Gentiles? then is it of me, for I am a Gentile. But am I conuerted? if I be not, then haue I not fulfilled this prophecy: therefore let vs strue to do well, and to mortifie and subdue sinne which dwelleth in our mortall bodies, for none but the valiant can enter into the Kingdom of heauen.

Now all these prophecies are fulfilled, the blinde see, the lame goe, the dumb speake, the deafe heare, the maimed work, the dead are quickned, the leapers are cleansed, & the poore receiue the Gospell. Therefore who will despaire, & say, light is not reuealed vnto me, when as he seeth it to be reuealed vnto whole nations? And so sollemne is our calling, as that in so many places of the scripture it is foretold, whereby wee see how deerely the Lord tendreth our saluation, like as a kind spouse which was longed for, while she was in a strange countrey, for Christ longed for the Gentiles, till they came home again vnto him. Therefore let vs now consider what he giueth vs, namely righteousness & saluation: first righteousness, then saluation: first repentance, & then forgiveness of sins, the Sun of the Gospell, lest we should see heauen in hell, & light in darknes, & ioy in anguishes. Let vs not contemn our light, or grow carelesse of it: let vs not build with one hand, & ouerthrow with the other by profanenes; like those men which while they surferred at their gluttonous tables, called vpon God for health. Christ is not receiued with the left hand: if the Father offering a gift, doe see the Son stretch forth his left hand, he will withdraw his gift from him, I say, let vs not contemne our light as the Iewes contemned their glory.

For

*of the Song of Simeon.*

For what is light to him that will shut his eyes again st it? What is this light? It is such a glorious light, and such an excellent reuelation, that great and mighty Kings haue earnestly desired to see, and Princes haue laid down their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and goe to the bāquet, vnto which a thousand messengers haue inuited vs, and alleadge none excuses: say not, *I haue married a wife, I haue bought Oxen, I go to see a Farme, &c. and therefore I cannot com,* neither wil I come. Wel, do so, if that yee will needs: but remember that thou wast inuited, and therefore the blessing shal be giuen to another: and Esau shall weepe for the blessing, but shall not haue it.

*Math. 13.*

*Math. 12.*

*Heb. 12.*

But giue mee a reason I pray thee. why thou wilt bee called the seruant of God, which dost not serue him, or the childe of God, which dost not loue him; or the disciple of Christ, which dost not learne of him: yet his raine falleth vpon al, iust and vniust, and hee giueth thee all things for nothing: The Sunne doth giue his light for nothing, the deaw doth giue his moisture for nothing, the riuers doe giue their waters for nothing; & the earth doth giue her fruit for nothing.

What shall wee doe then when the Sunne shineth? Wee must not doe as wee doe in the darke, for then men ought to betake them to their labour. Learne of the sauage beasts; who as soone as the day springs, betake them to their trauell, and euery bird welcommeth it with many a sweete song. Christ is light, and this light is come: therefore hee that seeth not now is blinde. Are not they then blind which yet see not that praiser for the dead is vaine, needlesse, and bootelesse? But thicke darkenesse needs a mighty light to chase it away. So that hee which beginneth to roote out some error or superstition, at the first shall haue much adoe, for custome and naturall corruption are the first causers of heresie, and shall crie

*Rom. 13.  
Ephes. 5.*

The second Sermon

1. Sam 5.

against her in the maintenance thereof : & with standers of reformation shall say, Great is *Diana* of Ephesus : and so for a long time they seem to wash the *Ethiopia*, or the black Moor, the more they wash him the more they gall him, and yet hee is an *Ethiopian* still : but in the end the Arke standeth, and *Dagon* falleth downe : and truth triumpheth ouer falshood, hauing got the victorie ; & light chaseth away darknesse with the brightnes thereof. Why then doth this darkenesse continue amongst vs still ? To him that asketh, what Scripture haue you against it ? it is sufficient to answer, what Scripture haue you for it ? For if the word command it not, God reiecteth it, and wil say, who hath required these things at your hands ? But what is this ? for euery idle word you must giue account, as our Sauour Iesus Christ saith, Matth. 12. And whatsoever is not of faith is sinne, Rom. 14. 23. They aske, what shall wee not say God be with thē ? Why should you ? Why (say they) must we say nothing ? What if thou doe not ? What saist thou when thou mentionest the death of thy first fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah* ? Doest thou lesse loue these, not praying for them, thē thou dost them for whom thou saist, God bewith them ? &c.

But thou hast speeches enow to vse if thou wilt needes say somewhat, and leaue such superstitious & offensiue sentences : if hee be a good man, thou maist say, the Lord bee thanked for his deliuerance, or the like : but if hee bee not, then thou maist say, God grant wee may doe better then he hath done, and that by his fall we may learne to rise from sinne, or some such thing : whatsoever hee bee, thou maist say as *Danid* saith of his childe, giuing a reason why hee would not pray for him any longer being dead : Can I call him backe againe ? I shall goe to him, but hee shall not returne to mee : or any other words, so they bee wise, and therefore not against the word. What then is to bee done ? As *Iacob* said to his

wife

*of the Song of Simeon.*

wiues and children; Giue me your idols that I may bury them: so say I vnto you; giue me your superstitions that I may bury them, that they may remaine with you, or in you no longer, to the dishonour of God, offending of your weake brethren, or to my griefe. For I am ialous ouer you: and because you are mine, and I am yours; O that my voice were as the whirle-winde, to beat downe, roote out, and blow away all your superstitions, that they may no longer raigne amongst you: or rather, O that Christ which is our light were come into vs all, and shined so bright, that wee were ashamed of all our darknes: of all, not of mind only, but of will also, and of workes, that wee no longer would walk in darknes, for few haue the will to walke according to the word, either in darknes or light: wee can see to sinne in the darke as well as in the light, and doe rather, because the light discouereth both the harlot and the theefe, so they are afraid of the light; but assured bee we, where light is not, Christ is not: for Christ is light; & let none bee afraid to seek this light, which is so good, so excellent, & so profitable for vs: for it doth not onely descrie it selfe, but all other things round about it. Therefore if thou haue this light, thy faith, thy feare, thy loue wil shew it selfe, & good things can not now hide theselues, for hee that is light doth delight to please God in the light. It is no maruel though a man stumble in the darke; but he which stumbleth in the light is not very strôg, because he seeth his way before him. Once we stumbled at every straw when we walked in darknes: for then wrath had a fall, pride had a fall, lust had a fall, drunkenness had a fall, penurie had a fall, ignorance had a fall: or if you wil, pride rose, and we fell; lust rose and we fell, &c.

*Iohn 1.*

We're *Egypt* as light as *Goshen*, we should haue Idolaters as ioifull as true worshippers; but there is palpable darkenesse, tedious, feare full, and of long continuance in *Egypt*, cleare light onely in *Goshen*: therefore flie *Egypt*,



*The second Sermon*

but if thou liue in *Egypt*. that is, walke in darknesse or commit wickednesse, though thou liu in the darke; the light will bewray thee, and thy conscience will accuse thee, and condemne thee for it. Therefore now glue ouer darkens, & arme thee with light, for our life shineth like the light: therefore now we should be *Israel*, for *Israel* is reuolted.

But many Scroules may bee written of our sinnes, and thus the Gentiles are as Gentiles still. Hee that beleueeth not the word, is an Infidell: he that beleueeth not God, is an Atheist: he that worshippeth any thing more the God, is an Idolater: euery mans conscience shall condemne himselfe. Yet men will leaue godlinesse for riches, but they will not leaue riches for godlinesse. What madnessse? Yea the Iewes neuer serued God at any time with such deuotio as many doe now their gold & their riches: O intollerable wickednesse? For many there are that could be content neuer to die, but liue euer heer with their riches & pleasures.

And is not the godly more despised for his godlinesse, then the wicked for his wickednesse?

Are not the members of Christ more hated, and worse entertained by vs, then the limbes of sathan? So dearely euery one loues sinne, and drawes sinne vpon sinne, till their be a chain of many links & monsters therein drawn most lothsome. And though wee of our selues run swiftly to hell, yet the most drue vs to make vs hie faster: they come vnto vs, and say, your fathers loued vs well, and said vnto vs, if you will bee faire you shall be wise; if you will be drunke, you shall be rich, &c. Yea euery one pointeth, and sheweth vs the way that leadeth to destruction: and how few are the number of them that do shew vs the way of vertue and godlinesse?

And thus wee are euen as froward as those Iewes that strue who shall com into hell first. Who did euer thanke God that he was nor borne an hundred yeeres agoe, while ignorance spred ouer all, and al *Egypt* was smitten with darke-



*of the song of Simeon.*

darknesse? or that the Lord hath not left him to himselfe to become an Atheist, or an Epicure. which liues without God in the world? We haue all Gods gifts offered vs, but we haue refused them. Christ brought light: but wee had rather he had brought darknes; for we loue darknes more then light. The Angels, the heauens, the word, the spirit, are light, and we that see it, are darknesse, for we cannot abide light, but are like an Owle that flieth out of a bare field fro the light of the day, such a death is day vnto vs. Faith is blowne away, truth is become a pilgrime, & euery string is out of tune. He that should weep and be sorrowfull laughes: & truth is brought to the ground, yea poore truth is persecuted to death: but sinners are stubble, and their sentence is, Burne them.

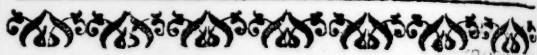
How fine would be the way of vertue, if you would pare away the rubs that are in it. if you would take away all occasions of sinne, & giue it gal to eate and when you haue done so, set a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carrie the crosse, and when it hath carried the crosse, condemn it, & when you haue condemned it put it to death, & when ye haue put it to death burie it; and when you haue buried it role a great stone vpon the head of it, and set watchmen to keepe it, euen fasting and praier, that it may neuer arise againe to raigne any more; the which the Lord for his mercy

take grant.

*Amen.*

*FINIS.*

THE



## THE CALLING OF IONAH.

IONAH I. I. 2.

1 *The word of the Lord came to Ionah the son of Amittai, saying ;*

2 *Arise and goe to Ninive, that great Citie, and cry against it, for their wickednesse is come vp before me.*

Good



Ou haue heard the sweet song of old father *Simeon*, like the pleasant song of a sweet bird before her death, setting forth the ioy of the righteous that embrace Christ Iesus. Before Christ Iesus vouchsafed to come to vs, we would not come vnto him, but in al our doings we wrought our condēnatio, & through the innumerable heaps of our iniquities, laboured to driue him without al hope of mercy frō vs. So we continued like flies, which flutter about the the candle til they haue consumed the selues. When we had done as much as in vs lay to driue him away frō vs, then he saued vs, & recompenced good for euill vnto vs. So that if God had loued vs no more then wee loued our selues, wee might haue perished in our sinnes, and our blood should haue been vpon our owne heads. If Christ bee the light of the Gentiles, let vs embrace him, and euery one walke as becommeth the children of light: but manie doe shut their eies against it, lest they should see: and not onely many smother their owne light, but the Sunne saith vnto the Moone, shine not; and the Moone saith

### *The calling of Ionah.*

saith vnto the stars, be not bright. And many haue smothered their light so long, that the dampe hath put out the candle; & thus they labour to bring the darknes of *Egypt* vpon *Goshen*: so that their eyes haue forgottē to see, & so many go out of the way, because they would not look vpon the candle, and the diuell giueth to euery one that which he wiltheth, so it may be for his hurt. But who can but pittie, that with the same Manna which commeth frō heauen & feedeth many to life euerlasting, so many are poisoned and finde in it nothing but the sauour of eternal death?

The Iewes had no cause to enuie our light, for he gaue them glory: he was poore, and yet he gaue them riches: he was counted base, and yet he made them honourable: he was contemned, and yet he made them beloued: they were ful of darknes, and he brought them light; but they contemned his light, and so procured their own condemnation. And therefore now it is come to passe, that they are becom vagabonds vpon the earth, and most contemned of all other Nations, & in euery people haue a dwelling, euer since they prophesied euil vnto themselves, saying; His blood be vpon vs & our children, goodnes hath put on the face of bashfulness amongst them.

If thou imbrace Christ as *Simeon* did, then Christ is thy glory: but if thy glory consist in beautie, which fadeth; in gay cloth, which weareth; in wealth, which wasteth; or in gold, which rusteth; then Christ is not thy glory.

We haue gone long with an old man, and now we haue lost him, but wee are loth to part with him, hee is such a good companion: neuerthelcse we hope to find him againe in *Ionah*.

Wee haue gone but slowly with him, as with an olde man that is not very swift of foote: but now we must run with *Ionah* as with a Post, lest Ninuie be destroyed.

*The*

The calling of Ionah.

The Prophecies of Ionah.

I neede not to shew the authority of Prophets: but concerning their sorts & differences, there are three sorts of Prophets. The first were such, as called vpon the name of the Lord in praier for the people, and receiued an answer from the Lord in the peoples behalfe: of which sort was *Samuel* and these were called Seers. A second sort of Prophets were such as God raised to expound the Law, & declare the will of God vnto the people, when the priest & such as should doe so, were slacke in their callings, of which sort was *Esay, Jeremy, Ezechiel, Daniel, Hosea, Joel, Amos, Obadiab*, & the rest of the holy Prophets. A third sort were such as haue beene since Christ, working such like effects, of which sort was the Prophet *Agabus*, of whom mention is made in the 11. of the Acts, and 28. verse,

Now in the second sort of these, was *Ionah*, whom God sent to declare his will to his people, vnto whom also the Lord did reueale the subuersion of kingdomes, the overthrow of Tribes, the captiuitie of Nations, the calamities that were to come vnto the sonnes of men for iniquitie & rebellion against God.

As al wise men were not borne at once, nor liued together: so these holy Prophets haue not beene at once, but were raised vp by the Lord God, som here, some there, according to his pleasure, and as hee saw the people stand in need of them, by reason of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of these, all things that might bee reuealed, but as much as was sufficient for them euery one in their times and places. Neither hath any of them told as much of the will of God as might bee declared, nor fully expounded his Lawes: but the Patriarkes left some to the Prophets, & the Prophets left some to the Apostles, but they haue left none for vs, but they haue all set open the whole will of God vnto vs, and euery Prophet now bringeth

*The calling of Ionah.*

bringerh only golde, myrhe and frankencense, like the wise men that came to see our Lord.

There are three things that moued me to take this story in hand aboue all others. First, because you know the story, & therefore can the better conceiue of the matter, as I go forward with it. Secondly, because it is brieft, and doth contain a great deale in a little. Thirdly because it is most agreeable for the time & state of this sinfull age wherein we liue. & therefore most conuenient for vs. It is manifest that *Ionah* liued in a very troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioash* King of *Israel*, a wicked King, though not he that is called the *Ieroboam* that made *Israel* to sinne. For of this second *Ieroboam*, in whose time he prophesied, it is writtē, 2. Kin. 14. 24. he departed not from any of the sinnes of *Ieroboam* that made *Israel* to sin; which commendeth the holines of *Ionah*, in that he in the midst of the corruption wherewith all the people were overflowne, was vncorrupted and vnspotted, and called to be a Prophet amongst the people of God. For he had prophesied in *Israel* before he was sent to *Niniuy*, as the word also doth argue; which layeth open and magnifieth the great loue of God, in that he sent a Prophet to admonish this vngodly people, when as he should haue sent a thunder-bolt to terrifie them, or rather vtterly to destroy them; so that there mercy slept before iudgement.

His name was *Ionah*, which signifieth a Dove, which admonisheth vs, that as wee labour to be as wise as Serpents, so we should also desire that we might be as simple as Doves. His fathers name was *Amitai*, which signifieth truth. I would that Truth were euery Preachers father.

There are two speciall things contayned in this History. The first, the great mercy of God shewed vnto three sorts of men: the *Niniuites*, *Ionah*, and the Mariners.

2. Reg. 14.  
25.

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ners in respect of the Niniuites, that he sent a Prophet to Niniuy, a Citie of the Gentiles, which were strangers from the couenant, from the promise, & strangers from the common-wealth of *Israel*, and conuerted them by his preaching, and so spared them now.

2

In regard of *Ionah*, that being, for his disobedience in flying to *Tarshish*, when he was sent to Niniuy, throwne into the Sea, he prepared a great Whale to swallow him, and in his belly, euen in the bottome of the Sea, where there was no hope of life for him, preferued him: and after three dayes deliuered him thence safe, and then cast him not off, but continued him in his calling, & wrought powerfully by him, both in the ship, conuerring the idolatrous Mariners, and in Niniuy, humbling the King and the whole Citie.

3

And lastly, vvhhen he had most vnworthily doubly murmured and iustified himselfe against God, he contented himselfe with gentle and milde reproofe of him. In consideration of the Mariners, that hauing bin idolaters all their liues, and now in danger, giuing the honor of God to their own fancies, God yet conuerteth them, so that they called vpon him, and sacrificed, and made vows vnto the true God, & by his mighty power, hauing the wind and seas calmed, were then and for euer saued.

The second thing is *Ionahs* fall, and rising againe. His fall first sinning, both flying from God and murmuring, and therein iustifying himselfe: secondly, sustayning his punishment, manitold and long feares, casting into the Sea and continuing in the Whales belly three daies, and afterward his reproofe and conuiction. His rising, first repenting in the ship, in the belly of the Whale, and being cast out of it. Then also faithfully discharging his duety, crying against Niniuy courageously.

We haue seene *Ionah* a far off, if we would we might see him neerer. He that receiues a Prophet in the name of

of

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of a prophet, shall receiue a prophets reward. Therefore let vs prepare our eares to heare, and receiue the word of God preached by the Ministers, and let vs thinke that *Ionah* is come againe to our houses to preach, and whether it be 40. dayes or 40. weekes, or 40. yeeres, they that liue like *Sodons*, shall be punished like *Sodom*. But as our Sauior saith to his disciples, *Pray that your flight be not in winter, nor on the Sabbath*: so say I vnto you, pray that the Lords comming be not on the weeke dayes. for if he come then, how should he finde you? Therefore I pray you learn at least now, & giue good eare, that you may heare sufficient for all the weeke.

Mat. 24. 21.

*The word of the Lord came to Ionah the sonne of Amittai, saying: Arise and go to Nininy, &c.*

Herein I obserue, that *Ionah* went not before he was sent: for going to preach vnto the Gentiles, it was needfull that he should haue a speciall calling & commission from the Lord himselfe: for it was vnmeete to cast the childrens bread vnto the dogges, vnlesse he had a speciall commandement from God so to doe.

None ought to take vpon him the function of preaching in the Church, vnlesse they haue their warrant or authority from God, as Aaron had. And although they haue not their authority in that forme and manner as *Ionah* had his (namely) as it were by word of mouth, euen from God himself, *Arise and go to Nininy*: yet they must haue their warrant from him, else their calling is vnlawfull.

Heb. 5. 4.

But now heere is another authority crept into the Church, that makes so many Idols, which haue eies and seene, tongues & speake not, eares and heare not, and that is this, when one stalleth vp another into Moses chaire, not hauing Moses rodde, nor Moses spirit. But this gall will not hold spurring. Further I obserue, that as the word of the Lord came to *Ionah*: so the word of the

The Texte



*The calling of Ionah.*

the Pope came to his Priests, Iesuits, & Seminaries, but so and in such sort many times, that they are drawnto Tiborne while Masses are said for them at Rome.

*The word of the Lord came vnto Ionah, &c.*

That which came vnto him was not alwaies with him, but so it was, that when the word of the Lord came vnto any of the Prophets, then they were well furnished with ability to reach, to preach, to reprove, or to command whomsoever the Lord would haue so handled. As by example: Nathan the Prophet bid Dauid the King that he should build a Temple, 2. Sam. 7. and 1. Chron. 17. And a little after he came and bid him that he should not build it. Where we see, that when he bid him build it, then the Spirit of the Lord came not vnto him to bid him so to doe. And therefore the Spirit of God came vnto him the very same night, and bid him that he should go to Dauid, and bid him that he should not build it. For this is euident, that as God himselfe is constant, so his Spirit and his Word are constant, and therefore neuer saith and vnfaith one thing.

2. Sam. 7.  
1. Chr. 17.

Again, the Prophet Elisha said, 2. King 4. that the Shunamites heart was grieued, but the Lord had hid it from him, and had not as then declared the same vnto him: which doth note vnto vs, that the same word whereby the Lord hath, and doth reueale maruellous things vnto the Prophets was not now vpon him, neyther is alwayes vpon any Prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to do, and when it pleaseth him.

2. King. 4.

Also Daniell said, that the Lord did not reueale the Kings dreame vnto him, for any wisdom that he had more then any living, but onely for the Kings sake, and for the poore people of Gods sake: and so you must thinke of vs that are the Ministers of the Gospell, that the Lord doth not reueale his will vnto vs, for any wisdom

Dan. 2. 30.

### *The calling of Ionah.*

dom or worthines that is in vs, more then other men, but for your sakes, & that we might reueale it to you. Therefore heare vs euen for this cause, because the Lord hath reuealed vnto vs these things for your sakes and good.

From the calling we come to the charge.

*Arise and goe to Ninine that great &c.*

God commeth and findeth vs all asleepe, then he bids vs arise; for they are not fit to conuert others, which are not yet conuerted themselues, according to that saying of Christ to Peter: When thou art conuerted, strengthen thy brethren, teaching them by your experience.

Luk. 22. 30

Now adaics men take vpon them to reprove others for comitting such things as themselues haue practiced, and do practice without amendment, notwithstanding their diligence in teaching others their dutie; they can teach all the doctrine of Christ sauing three syllables, that is *Follow me*. Therefore these are like some Taylors which are very busie in decking, & tricking vp of others, burgoe both bare and beggerly themselues. Yet they will not let vs pluck out the mote that is in their eyes, vntill we haue plucked out the beame which is in our own cies.

*Goe to Ninine.*

Ninine was the greatest and ancientest Citie in the land of Assyria, and the name of it signified *Beautiful*, which name was giuen it, rather for the greatnesse and beautie thereof, then for the name of Ashur, which was the builder and first founder thereof, as we reade in the booke of Genesis. It had a faire name, but foule deeds, like this Citie.

Gen. 10. 12.

*Goe to Ninine, &c.*

God would not suffer any people to bee vntaught; therefore he hath written this name in great letters, easie to be read of all. The heauens declare the glory of God, and the firmament sheweth the work of his hands. They haue no speech nor language, vvithout them is their

Pf. 19. 1, 2, 3

H

voice

*The calling of Ionah.*

Rom. I. 19

20

Gen. 6

Gen. 19

Act. 16. 6

voice heard. Their line is gone forth thorough all the earth, and their words into the ends of the world. In them is manifest for all what may be knowne of God. For his eternall power and God-head are seene by the creation of the world : but especially hee teacheth some by his word also. Therefore he sent vnto the old world Noah, Lot to Sodome, Moses to Israel, and here *Ionah* to Ninieue. But when *Paul* with *Silas* and *Timothy* had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preach the word in Asia. Then came they to Mylia, and sought to goe into Bithynia, but the spirit suffered them not.

*Goe to Ninieue.*

Reu. 2 4. 5

Cor. 10. 12

The Iewes would not heare the word of God by *Ionah*, and therefore the Lord sent him to Ninieue. They that grieue the spirit, quench the spirit. Then goes the Prophet from Samaria to Ninieue. The word was in Samaria, it went thence to Ninieue : the Gospell was at Ephesus : it is come into England : it is gone out of the City, but it may depart from England againe. If any thinke that he standeth, let him take heed lest he fall.

But the Prophet goes from Samaria to Ninieue, that was, both to shake off the dust of his feet, to witness against them their obstinacie and hardnes of heart : and secondly, to let them see that the wicked Gentiles were more righteous then they, in that they repented at the voice of one Propther ; yea, and that with one Sermon : whereas themselues refused, and resisted all the holy and worthy Prophets that God sent vnto them. And thirdly, it may bee to signifie, that the Iewes for their contempe and negligence should bee reiected : and the Gentiles should bee receiued into the fauour of God, that they might be an holy and sanctified people vnto the Lord in their trouble.

*That*

## *The calling of Iouah.*

### *That great Crie.*

Niniue had fifteen hundred towers in it, as some doe write, and a hundred & twenty thousand little children (as it is noted in the end of this story) therefore it may well be called a great City : but the greater it was, the more vngodly it was. For as one man taketh sicknesse of another : so one man is infected by the wicked wordes and ill example of another, and so taught to sinne the more till the measure of sinne be full.

### *And cry against it, &c.*

First God biddeth him, Arise and shake off all impediments, and then to goe and call them to the battel, and now hee bids him crie out against them, and so terrifie them. Euery Prophet is a crier, as appeareth where the Lord biddeth Esay to lift vp his voice like a trumpeter. Euery Prophet must both bee plaine and bold, and this many times maketh the poore seruants of God to speak their mindes as plaine and bold, as if they sate in iudgement. *Iohn* was a voice, a voice would not serue, hee was the voice of a crier, and yet hee could not make all the crooked straight, nor the rough plaine.

And because all the Preachers of the Gospell should cry, that is, preach zealously, in the second of the Acts it is written; The Holy Ghost came downe in fire and tongues : but this fire is quenched, and the tongues are tied vp, so that they that should crie are starke dumbe : but though they cannot speake, they can see, they can see if a great benefice fall, though it be an hundred miles off: and Pharaoh had more care of his sheepe, then wee haue of our soules.

If Preachers were not deafe, they needed not to crie one to another; but such is the dumbnesse of Preachers, and the deafenes of all sorts of hearers, that there is great slownesse of followers, so that there is but little good done, and but a few fruits gathered.

Iona. 4. 11

Esay 48. 1

Luke 3

*The calling of Ionah.*

Mat. 26. 70  
72. 74.  
Prou 28. 9

If ye were not deafe, we need not to cry, but because ye be dull of hearing, therefore wee cry with mouth, with heart, with hand, with foote, and with all the powers of our bodies vnto you, and yet how little do you regard it? But are not ye commanded to heare as well as we to cry? Yea the cock croweth when men are asleep, yea the cock croweth, and still Peter yet denicth his Master.

Before you cry vnto the Lord, heare what the word crieth vnto you, and let not your workes crie for vengeance while your tongues cry for mercy.

When men heare the Preacher speake against pride, hypocrisie, couetousnesse, or anie other sinne, then they looke one vpon another, as though it belonged not vnto them: but who can say his heart is cleane?

*And crie against it.*

Our sins buffet God on euery side, as the Iewes buffetted Christ, first on the right side, then on the left side, and neuer leaue till they haue prouoked him to crie against vs. When God cries, then we should weep, considering wherefore hee cries: for there is nothing that can prouoke the Lord to crie but sinne, and that hee euer crieth against. Do what you will, and say what you will, and the Lord will not be offended with you, vnlesse you sinne: but if you commit sinne, he is iust, and therefore will not leaue til he hath by crying slaine either you, or sinne, that raignes in you. For as an angrie man euer pursueth that which he hateth, vntil he hath destroyed it: so the Lord crosseth and followeth vs with his iudgements, vntill hee hath slaine that which most deadly he hateth, sinne.

*And cry against it, &c.*

Reproofe is the necessarist office, yet is it least regarded, yea most abhorred. For now wee thinke if one reprove vs, he hateth vs. But the Lord saith, Leuiticus 19. Thou shalt not hate thy brother in thine hart, thou shalt reprove

Leuit. 19. 17

### *The calling of Ionah.*

reproue him, and suffer him not to sinne: noting thereby, that if we flatter any in their sin, or see them sin, and not reproue them for it, it is a manifest signe that we do it of hatred, how great loue and good will foeuer wee pretend toward them: seeing the matter tends to the hurt of their soules and the offence of God.

Yea, if a Preacher reproue sinne, he is thought to doe it of hatred, or of some particular grudge: and to be too busie, too bitter, too sharpe, too rough, and therefore say, he should preach Gods loue and mercy, for he is a Preacher of the Gospel, he tells vs of, and threatens with the lawe, and so throwes vs downe too low, some to despair: as though we preached the law onely, or chiefly, and not the Gospel also continually, to them that loath and strue against their sins, though they sin greuously. Others, as though they were galled, will say, let him keep his text, or they will say, he is beside his book: as though no text in Scripture reproued sin, and so of all doctrines, the doctrine of reproofe and reprehension of sinne, is most contemned, and least esteemed. But let a Preacher preach dark mysteries, or prophane speeches, or vnprofitable fables, or friuolous questions, or curious inuentions, or odde conceits, or braine-sick dreams, and any of these will be more welcom vnto them then reprehension, which is most profitable and necessariest of all. Balaams Ass neuer spake but once, and then he reprooued. Then if Balaams Ass reprooued Balaam, how much more ought Balaam to reproue Asses, or such as will be no otherwise then beasts in their behauour? But perswade your selues beloued, which is most true, though we speak as if we were angry with you, and threaten as if we would hurt you, and crie against you as if we hated you, yet we loue you in the deereest blood wee haue, and therefore, though with persecution we preach the lawe to lead you to the Gospel; we preach iudgement, that you may find

Num. 22. 28



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mercy; we preach hell to bring you to heaven; whatsoever and howsoever we preach, we do all to fill your hearts with ioy in believing, and hauing made you fruitful in all good works, present you without spot. nay glorious also, as a virgin most beautifull, to the Lord of all grace and glory, Christ Iesus.

Hitherto we haue heard of *Ionah* called, and charged to cry: but what should he crie? Indeed it is not expressed in this place. But what then? Why then the Papists may say, that hee was charged to crie against them for neglecting their traditions. Assuredly they may with as great trueth and as much probability, as they do gather out of diuers places of the new Testament, that they ought to be obserued. But *Ionah* hath not left it doubtful what he was to cry, for in the 3. chapter, verse 2. the charge is repeated, and thus expressed: Go and proclaim against it the proclamation which I speak vnto thee. He was then to cry what God had commanded him. Or that none would crie but what God had commanded!

But what did God commaund him to crie? euen that which he afterward cried: Yet forty dayes, and Ninue shall bee ouerturned. Ouerturned? yea ancient Ninue, faire Ninue, proud Ninue must be destroyed. No man sits so high, but destruction sits about him, and will fall on all that persist in their defection. Iustice would haue come against them, before it cried against them; but God the most gracious would haue them cried against, that they might crie out, woe and alas for their sinnes, so preuenting deserued & threatned vengeance: for they hearing the cry of God, cried out themselves, and that in great humbling to God, so God heard their cries, and tooke pittie on them.

Isaiah was commanded to crie, and he cried: All flesh is grasse, yea all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth when the spirit

Ioh. 16. 12  
Ioh. 21. 25  
Act 1. 5  
1. Tim. 6. 20  
2. Tim. 1. 13  
& 22

Isa. 40. 6, 7



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spirit of Iehouah bloweth on it. Surely the people is grasse. Iohn was commaunded in the spirit of Eliah to cry, and he cried, Prepare the way of Iehouah, make euen in the desert a path for our God. And *Ionah* was cōmanded to crie, and he cried: *Yet forty daies, and Ninine shall bee ouerthrowen.* And all the Preachers of the Gospell are commanded to crie, and that *aloude*, not to *spare*, to lift vp their voices like a trumpet, to shewe Gods people their defections, and the house of Iacob their sins. And then also, if they thereby be truly humbled, to proclaim vnto them, their iniquitie is pardoned, they haue receiued at the hand of Iehouah double for all their sins. *It is required of the disposers of Gods secrets, that they be found faithfull.* And woe to them that loue the pleasures of sin, more then the glory of God.

*For their wickednesse is come vp before me.*

*For, &c.* We haue heard the charge it self giuen, heauy newes, that a most beautifull Citie, a most rich Citie, a most populous Citie, and a most ancient Citie, must bee ouerturned, and that within forty daies; what is the cause? Their wickednes is come vp before me: as if hee had said, Niniue hath followed her lusts, and forgotten the law, to satisfie her desires; she hath notoriously despised her soveraigne, defied all wel-meaning, all good dealing: and this is knowne to the iust Iudge, and at his barre she is arraigned, and her accusers stand crying at the barre of iustice. Therefore she may no longer bee forborne, execution of iustice must needs be done: let her therefore prepare for death; and that she may Cry against her yet forty daies and Ninine shall be ouerturned: for their wickednesse is come vp before me.

When God sends cries vnto a people, it is a most manifest signe that their wickednes is come vp before him, which doth cause him thus to exclaime, thus to crie out against them. And then if they will not repent vvhilest

Esay 40  
Matth. 3. 3  
Ion. 1. 2. & 3.  
2.  
Isa 58. 1

Isa. 40. 4  
1. Cor. 4. 4

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Gods cries, continue crying amongst them, the Lord of Hostes will rise vp in armes against them.

*Their wickednesse*

Nah. 2. 8. 9  
3. 1. and 2.  
11. 12.  
Zeph. 2. 15

Nah. 3. 4

Will you see the Niniuites in a Scroll, that withall you the daughters of Ninive may see, that wealth and wickednes go together, prosperity & security kille each other? Niniue (saith Nahum) was like a poole of waters, most populous, and full of all store, which to increase, it was wholly full of lying, deceit & fraud, full of robberie oppression, and all violence, a bloody Citie: whereby it increased in wealth, they flourished in honour and glory, and therefore as Zephaniah hath it, was a reioicing, a rioting Citie, safe securely, and proudly contemned others, saying, I am, and none is besides me. Moreouer, it was the Mistress of withcrafts, a most idolatrous City; yea sold people through her whoredoms, and Nations through her witchcrafts, and made other idolatrous like her selfe, as 2 King. 16. 10.

*Their wickednesse is come vp before me.*

Sinne mounts vp on hie, like the tempter which led Christ vnto the top of the pinnacle, to behold al the pleasures of the world at once, and then because wee haue false downe before the god of this world, and tempted the God of heauen, whether he be iust, or no; therefore wrath speakes out of the fire, Now thou hast taken thy pleasure, thou must also take thy punishment.

A most heauy and greuous thing it is, if you knew what you are doing heere, and what your sinnes are doing at the barre of Gods iust iudgement. For euen now before you came hither, you were seruing the diuell in sinne, but novv it is too late to speake of it, and where are they now? flesh and blood could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay themselves, but they are ascended vp before the face of the eternall

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eternall God, to stand at his barre and cry for vengeance to fall vpon vs, for committing such hainous sinnes against the maiesty of God.

An arrow is swift the Sunne is swifter, but sin is swiftest of all: for in a moment it is committed on earth, it comes before God in heauen, and is condemned to hell; for though Nimrod could not climb to heauen, his sins flew vpon heauen: and though we stay below, our sins ascend high, like the tower of Nimrod, but they sling vs down to confusion, and we become Babel. For when we sin we are as the shel-fish which the Eagle taketh, and flieth into the aire with, & then letteth it fall vpon the rocks, and so dasheth it in peeces, and then deuoures it. For the wrath of God taketh vs vpon hie, and throweth vs downe low vpon the rockes of shame and contempt, and terror of conscience: and so hauing crushed vs, and bruised our very bones, consumes vs with double death, the graue deuouring vs, hell swallowing vs.

*Is come before me.*

To them which ask, how our sins ascend and fly vpon before God; I answered, God here speaks vnto vs after the maner of men, who cannot see a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is signified God had seene their wickednesse.

We fast as before him, we pray as before him, we giue almes as before him, and wee doe euerie good thing as before him, because we do it freely, and as it were, not caring who looks vpon vs. But we sinne as behind him, because we hide and cloke our sinnes, and commit them in secret, loth that men should spie them: our conscience in such actions accusing vs, and instantly telling vs, wee are about that which wee cannot iustifie. And wee suppose that wee sinne behinde him, because wee sinne here below, saying with our selues in the consideration of our blinded hearts, as Eliphaz accused Iob to haue  
said:

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Iob. 22. 12

13

14

said: Is not God in the height of heauen? and see the highnes of the starrs, how high are they? Therefore how should God know it? Should he be able to see through the dark? The thick clouds are a couering to him. that he may not see, and he walketh vp and down the round circle of the heauens. But then chiefly we imagine that God behold vs not, when men cannot see vs: as if God could not know, when men cannot spie. But let vs not deceiue our selues, for God seeth not as man seeth. Man can see but only outward things committed in actiō, but God seeth, and knoweth, and searcheth the secrets of the heart, yea the secretest thoughts and imaginatiōs of it. Againe, man can see but one thing at once, hee cannot turne his right eie one way, and left eie another: he cannot see before him and behind him with one looke: but God seeth all things at all times. Though we sin as closely as we can for feare of hatred, or shame of the world, or for any other respect, yet God saith, your sin is come vp before me. For though we couer it, and hide it, and colour it, yea and as it were burie it as well as lieth in vs, yet all is open vnto him: therefore he saith, your sinne is come vp before me.

For when we speake euill, hee is all eares to heare vs, and when wee doe euill, hee is all eyes to beholde it: Therefore, O foolish man, doe not thinke that God seeth not which man seeth not: for when he looks vp, he sees all below also, and when hee lookes downe, he sees all aboue also. If he should not, much wickednes should lie in darknes vnrewarded, and men should not be terrified from sinne, but rather by the example of other allured to sinne freely secretly. For, Ananias might haue gained by his craft, if God had not scene his hart, which men saw not: but God sawe his distrustfull, and dissembling, and corrupt heart, therefore he lost his goods, and his life too.

Acts 5

*The calling of Ionah.*

If God had not seene that which men see not, Gehezi might haue gained a bribe for his labor, when he ran after Naaman the Assyrian, and told him a ly for his profit. But God seeing his fetches, which men sawe not, turned his bribe to a leprosie, and so made him a leaper for his labour. A fearefull example for such as take bribes, yet many care not what bribes they take, so men see it not.

2. King. 5

The man that said, Be meriy my soule, and take thy pleasure for many yeeres, might haue done it, had not God seene him: but hee espied him falling to godlesse securitie, and threatned him, that night to bereaue him of his soule. Forget it not yee that abound in wealth, whose cup runneth ouer. If God had not seene Achan take vp the peece of gold, he had kept it to himselfe for his labour, and no man should haue knowne where hee had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? Achan would neuer haue stollen if he had knowen that God did see him. Gehezi durst neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou steale, the owner looking on thee? Wilt thou speake treason in the kings hearing? neither should we ly, nor sweare, nor steale, nor hurt, nor be prophane at any time, if we consider that the Lord seeth vs, and remembred that he watcheth vs: if we would do this, sin might go a begging for want of seruice. Therefore if you will marke but this part of my sermon, that God seeth all, you would refrain from those things secretly, that are to the offence of God, which you for feare or shame will not doe before men: and you would say, euen when your hand is at it, I will not do it, because the Lord seeth me. But as when wee sinne though in secret, he is all eyes to see vs, and when he sees it requisite to make some example, to teach all that when man cannot nor will not discouer vs, he will shew that he saw vs; then he

Luke 12

Iosu. 7

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he is all hand to punish and plague vs, and in the end, to roote vs out from all our pleasures : so when wee repent, he is all mercy and loue; and when wee amend our liues, and leaue all our wicked waies, to walke before him euer after in holines. then he is all truth and righteousnes, to forgiue vs all our former wicked life, and to wash vs from all our vncleannesse. Now therefore repent thee of all the euill that thou hast done, lament truly, run & hie thee as fast as euer thou canst to the throne of grace, proue whether thy repentance will not as boldly stand before God, and as powerfully cry for pardon, as thy sinnes speedily came vp before God, and vehemently cried for punishment. No doubt the Angel that cryed; Fallen is, fallen is Babylon the great, Reu. 18. 2. though he cried vehemently with a loude voice, cried not so audibly as thou shalt heare the spirit of truth crying & assuring thee thy sins are forgiuen thee, the God of glory loueth thee, sin shall no longer raigne in thee, no euil shall hurt thee, no good thing shall be wanting to thee, all things shal work together to the best for thee. Wilt thou any more; he shall euer dwell with thee, in whose presence is the fulnesse of ioy, & at his right hand pleasures for euermore. Repent therefore, but repent truly, loath all sin, grieue that thou hast committed any, fly euery sin, yea whatsoeuer occasions of it, and all appearance of euill: but loue the truth also, and follow all holinesse, and as much as in you is, haue peace with all men, & the God of peace wil encreate your peace in Christ Iesus.

All which euen this point that vvee speake of, viz. whatsoeuer wee do, God seeth vs, most sufficiently assu-  
reth vs of : for this so often repeated speech, Reu 2. 2.  
9. 13. and 3. 1. 8. 35. *I know thy workes*; is spoken as to  
rouse the dead Sardians, 3. 1. and to heate the luke-  
warne Laodiceans, 3. 15. so to commend the faith, hope  
loue, patience, &c. of the other Churches, and so to sta-  
bilish

Rom. 6. 14  
Psal. 91. 10.  
34. 10. and  
84. 11.  
Rom. 8. 28  
2. Chron. 16  
Psal. 16. 11  
1. Thes. 5. 22  
2. Thes. 2. 10  
Heb. 12. 14

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bliss, and set them forward therein, knowing he is iust,  
and a liberall rewarder of them that seeke him, Hebrews  
11. 6.

*Their wickednesse is come up before me.*

Sinne once committed, casts no doubts of comming  
presently before God: but the thoughts of the heart of  
the carnall man thinking of the way to heauen, are the  
faint Spies that went to the land of Canaan, which say,  
that iourney is farther then you are able to goe all your  
life, the way is like a thicker, and the doore like a needles  
eye: therefore it is impossible for you to come thither.  
But when you send faith, hope, and loue, (those messen-  
gers of peace and trueth) they will bring you word, say-  
ing, your ruffles must bee rustled, and your fardingales  
crusht, pride must be put off, and other sinnes; and none  
shall bee kept out of heauen, but such as loue the world  
better then heauen, or such as will take their sinnes with  
them; for they bee vnseeming the fashion of that coun-  
trie: so that ere wee comethither, wee must leaue  
them; like the shadow when wee goe into the  
doore, and wee must shake hands  
with them, and bid them  
farewell.

FINIS.

THE



## THE REBELLION of IONAH.

3. *But Ionah rose up to flie to Tarshish from the presence of the Lord, and went downe to Iapho, and found a ship going to Tarshish: so he paid the fare thereof that he might goe with them to Tarshish from the presence of the Lord.*



He charge giuen to *Ionah* hath hitherto bin spoken of, now it followeth to bee shewed, how it was by *Ionah* discharged. First *Ionah* rebelliously neglected it, then being chastised, and so repenting, hee faithfully discharged it. First ther-

fore let vs consider his rebellion: afterward wee shall see his correction.

*But Ionah rose up to flie to Tarshish from the presence of the Lord.*

Wee cannot stand to speake of Tarshish, nor what it is to flie from God, but this shall be our meditation: *Ionah* the Prophet was commaunded to goe to *Niniue*, and there to crie out against sin, to preach against pride, and all kind of vngodlinesse, thereby to reclaime them, and stirre them vp, in laying open their sinne, and the punishment that hanged ouer them, that they might speedily repent, and so turne away from them the vvrath of God thereby deserued. How beautifull should haue beene the seete of him that should haue brought so powerfull a message, as should haue vvrought such an happy effect? How blessed should *Niniue* haue beene when the Lord had vouchsafed them so great mercie?

but

### *The rebellion of Ionah.*

but still one flie or other marres the whole box of oymment : As soone as hee was commanded to goethirsh, Satan stood in the gap, & enticed him to go to Tarshish, for he thought, that if he could let *Ionah* from going to Niniue, then first of all he should put a singular Prophet out of Gods fauour, and bring vpon him some iudgement, not only inward, as torment of conscience, decay of gifts, or the like : but visible also, whereby the people to whom he had preached, might think he was some false Prophet, as they are euer ready to condemne for hated of God, whom they see grieuouly afflicted. And so secondly the people should bee hardned in their sins, and obtinately condemne euer after, him, his like, and their preaching too. And thirdly, the goodliest, the most populous, and the wealthiest City in Assyria should be destroyed, the good with the wicked, the yong with the old, one with another, al should vnrepentant die in their sins, and so the very Angels in heauen should mourn. So that he thought he should by stopping *Ionah*, euery way gaine well by his labour.

Eccl. 10. 1

Therefore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him : It is good that men looke before they leape, haste makes waste, words are not alwaies to be taken as they properly signifie : one thing is often spoken, and another meant : but thinkest thou God meaneth thou shouldest goe to Niniue ? Why ? doth he regard idolaters, and his professed enemies, so that to haue them admonished of their ruine, hee will bring shame vpon his owne people ? for the verie going of a Prophet from Israel to preach to Niniue, must needs proclaime, that there is more hope of most sinfull Gentiles, then of naturall Israelites. And how couldest thou seeme so to thinke of thine owne Nation, thine owne brethren, thine owne blood, the chosen of God ; Or if thou doe, shalt thou not thereby procure their vtter

tried

*Satan tempts  
him from go-  
ing to Niniue*

*The rebellion of Ionah.*

tred for euer, and make them to detest both thy person, and whatsoever thy preaching, whatsoever thou shalt heretofore, or hereafter shalt teach them?

What? for thy faithfull prophesying heere among Gods people, will God, thinkest thou, recompence thee, thee whom he hath made reuerend, and to be honoured of Kings and Princes of Israel: recompence, I say, thee with shame and contempt among heathens, yea, with a cruell death, or with a more miserable life? For what other successe may bee hoped for at the Niniuites hands of such a message by thee? For thou knowest they haue all Iewes in contempt: therefore when thou shalt come among them, and tell them not these few words onely, and in this forme which God hath spoken them in (for if thou so doe, who will not count thee rather a mad-man then Gods Prophet?) but at large, that there is one all-seeing, most iust, almighty, and euer-living God, and no more? and so all their gods are no gods but idols: and that they aboue all other haue giuen his glory to stocks and stones, worshipping them for gods, alluring and enforcing others likewise to dishonor him: that they haue abused his blessings most vnthankfully, most vngodly to all excelsse, and are most proud contempters of their betters, & most notorious drunkards, gluttons, fornicators, adulterers, theues, oppressors, witches, murderers, and the like; and therefore haue so prouoked him that is most mercifull and patient, that he wil without all pity destroy man, woman, yong & old, high and low amongst them; yea, their very City also, and all that is therein, whereby they haue been so wicked, and that within forty daies: When, I say, thou being a Iewe, shalt tell them this, thus in despite reuile (for so they will take it) thus venterly condemne them and their gods: will not the best of them mocke and despise thee? will not the rest gnash their teeth at thee, be ready to teare thee in peeces, put thee

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thee to exquisite torments, condemn thee to some horrible death, or continue thee in intolerable pains, in a most bitter life? No question. Thinke not therefore that thy good God, thy most kind and tender Father, will recompence thy faithfulness, with sending thee so far to sustaine such miserie: it were impiety to thinke hee willed it, it is blasphemy, terrible blasphemy to thinke he commands it: for it is to condemn him of vnkindnes, for thou hast shewed feruent loue; of vntruth, for he hath promised it should goe well with the iust; of iniustice, for godlinesse should haue the reward due only to wickednesse. Yea he should seem contrary to himselfe, to charge thee cruelly to murder thy selfe, which hath commanded all to kill none, if he should will thee to prouoke that bloody city so. But the very thing it self also argueth, God meant nothing lesse then to commit thee to such danger, or that thou shouldst do to the proud Niniuites such a message. For to what end shouldst thou so cry against that Citie? to make them flie, and so to free them from destruction? How shouldst thou then not be found a false Prophet, & God a lier? What then? To bring them to repentance and then to spare them? how should not God so again be found vntrue, & thou his lying messenger? what then? To conuert them, and so to destroy them? what iustice were that? and how contrary to his promise to Salomon? 2. Sa. 7. 14. Therefore it is manifest, God meant not thou shouldst go and cry so against Niniue, but signified that thou wert as good, for any good may be done here, to exclaim so like a frantike man against Niniue, as to preach in *Samarita* any longer now. Men here are so hardened that they contemne all, part are so cloied that they loath all, the best part little esteeme al that is preached: of none is the word accounted pretious, of none reuerently heard: and therefore thou shouldst for a time, to make the word pretious, and to sharpen mens affectiōs towards it, giue ouer preaching

*The rebellion of Iouah.*

ching here, & wher thou wilt refresh thy self a while. Now herethou maist not be idle: at Tarsish thou maist be quiet: thou maist at Tarsish that famous City, among the strangers of many Countries, hear many strangerethings, much delight thee in the variety of their maners, in the abundance of all things, with great pleasure liue. No time so fit as this to see the world. At Iapho thou canst not without shipping thither. Seem not to make smal account of this kindnes of God, defraud not thy self of the grated good.

Thus Sathan is euer crossing, tempting, enticing vs when wee are or should be addressing our selues to doe the will of our God. So was Moses, Jeremy, Ezechiel, Nehemiah, Christ himselfe tempted, being about most notable workes. What said our Sauour to Peter? Sathan hath desired to sift and winnow you as wheate. Who are these whose perill sathan so earnestly desireth? Euen Peters, and Iames, and Iohns. No maruaile, for Christ himselfe, though acknowledged the Sonne of God, was most fiercely assaulted of the tempter fortie daies, and then indeed was left, but it was onely for a season. Luke.

4. 13. Therefore neuer dreame of a truce with Sathan, whosoever thou bee, whatsoever thou art about to doe. For the enemy, the enuious foe, the tempter, the false accuser goeth about continually seeking whom he may deuoure. Now his manner of tempting is, first and most vsually with flattering, but yet very often with most terrible threatening. For whatsoever we doe or feele, cometh from one of these three spirits, the spirit of sathan, the spirit of God, or our spirit. Now our owne spirit of it selfe is alwaies occupied about worldly things, seeking delights in pleasures, not disquiet by threats. The spirit of God is gentle, louing, and meeke, not forcing, nor threatening. Therefore Christ saith, If any will follow me let him deny himselfe and take vp his crosse dayly, &c. And mark his spirit, he saith not, you shall follow me, but you

Ex. 33. 11. 8.

4. 10. 14

Ier. 1. 6

Ezc. 3. 14. 15

Neh. 2. 19. 4

2. 8. 5. 5. 6. 6.

7. 10.

Luke 22. 31.

32.

Mat. 4. 1

Luk. 4. 2. 4.

13.

1. Pet. 5. 8

Luke 19. 23

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you shall deny your selues, and take vp your crosse, but if any will follow me, let him deny himself, and take vp his crosse: *Let him.* The same is to be seen in the Canticles, where he saith: Open vnto mee my sister, my loue, my doue, my vndeiled. For mine head is full of dew, and my locks with the drops of the night. For when she opened not vnto him, making most vnmeet excuses, though he had most louingly praied, and liuely vrged her to open, and she most vnkindly, most vnworthily had denied, yet he went his way mildly without any threats. But the spirit of Sathan takes an other course: For when by lying & deceit he cannot allure to sin, he threatens most fearfully with sin, griefe, or losse of goods, solitarinesse and want of pleasure, and sometime by his ministers, impes of his own likenesse he threatens death, and deadly torments, whatsoeuer they may inflict vpon any.

Christ saith; If you will followe me. If you will: but he saith, I will make you follow me, and doe as I bid you, you shall haue fire and fagot, scalding lead and burning pitch, if you will not follow mee, you shall, whether you will or no: we will make you doe as we command, saith his eldest sonne Antichrist, vsurping authority ouer nations, and inflicting torments on the Saints. His order of tempting is, first to make vs doubt of the word of God: whether such or such doctrine bee true, such and such an action bee commanded, such and such a Promise, such and such a threatning be certain. Then secondly he falles to flat denying of it, this doctrine, these promises these threatnings are false, this thing is not commanded, this action is not condemned. And then comes he in with his contradiction, contrary assertions, & countermands. For there is no commandement of God, but the diuell commands the contrary, & he is euer gaine saying that which God saith. For our God saith vnto Adam, if you eate of the forbidden fruit, you shall surely die: the diuell came

Cantic. 5. 2

3

2. 4. 6.

Gen. 2. 17



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Gen. 3. 4. 5

1. Pet. 5. 5

Mat. 22. 39

Ioh. 6. 17

Rom. 12. 3

1. Ioh. 3. 18

and he told them, first *it is not certaine you shall die*: then, you shall not dy; then thirdly, you shall be as gods, knowing good from euil. God saith, Submit your selues one to another in brotherly loue: the diuell saith, first, you need not to abase your selues so much; secondly, you should not yeeld to others: then thirdly, aduance yourselues, and contemne others. God saith, Loue thy neighbour as thy self: the diuell saith, first loue little and outwardly, then, loue none but thy selfe: then inwardly, hate thine enemies, enuie thy betters, disdain thine equals, despise thine inferiours. God saith, Labor for that food that perisheth not: the diuell saith; first, care not much for it then secondly, contemne it: then thirdly, stirre nor an inch for it. God saith, Forsake the world: the Diuell saith, first, neglect not the world; then, loue the world; then thirdly, giue ouer your selues vnto the world aboute all, follow the world with all the sults thereof.

Now, the means whereby the diuell tempts, are arguments fetcht, some from the wit and reason of man, or from the customes of the world: some from the holy Scriptures, either corrupted, or wrong applyed: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom he should preach, and himselfe, *Ionah* is here tempted, and so thus reasoneth with himselfe: I haue long preached vnto the Iewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God or godlineise, and therefore will esteem my words the lesse.

Thus *Ionah* is loath to lose his labour, and purs in a doubt where he needes nor, because hee considered not the great power of God in mens hearts. The Niniuites are heathen people, and therefore (sayth *Ionah*) why should I venture my seife amongst them? For seeing my owne country-men kicke against my words, and  
can



*The rebellion of Ionah.*

cannot abide to heare the word which cometh from the Lord to reprove sin, then how much more shall I be despised by these, and persecuted to death? Thus flesh and blood standeth staggering when it should doe any good, misdoubting troubles, iealous of his owne ease: but when it goeth about to doe any mischief, it neuer considereth the danger, it weigheth not the following wo: yet doing good, it is vncertaine whether all will nor according, or euen aboue our hope succeed; it is more likely we should be kept safe: but doing euill, mischief most certainly is procured, not daunger only, but losse of the best things commonly, peace of conscience or spirituall graces, of some blessings alway, or at least not receit of those things which much would reioice vs. For sure this was a sore temptation, to bid a man (being in reasonable good estate touching his body and life) that he should go and preach vnto a savage heathen people that neuer heard of preaching, and that this doctrine; that there is but one onely true God, to them who will serue a thousand, and cannot abide the contrary to be spoken.

Deut. 6. 4

If a Preacher were commanded to goe and preach at Rome gates, against Antichrists iurisdiction & the idolatry that is so inordinately vsed in that Synagogue of vncleannes. seeing that is a matter for which they torment and kill all that preach it sincerely: I feare it would hardly come to passe at all, that this Preacher would goe from a reasonable quiet estate touching his body, to venture his life among such cruell tyrants: I feare hee would rather content himselfe with his present ease, then commit himselfe to so likely misery.

If I go to preach vnto these infidels, saying yet fortie daies and Niniue shall be destroyed, then (saith *Ionah*) it may be, they will repent, and God will haue mercy vpon them, so I shal be counted a false Prophet for my labour. And thus we regarde our credit more then the glorie of

*The rebellion of Iouah.*

God, in the obedience of his wil: and rather then we would receiue any reproch by our dooings (in the sight of the world) we rather chooseto enter into no great actiõ touching the glory of God, and the good of the Church, In respect of the Israelites and himself: If I leaue mine owne people, and preach vnto the Gentiles (saith *Iouah*) I shall bring shame vpon Israel before al people, because a Prophet is gone from them for their obstinacy, choosing rather to preach vnto circumcised Gentiles thẽ vnto them, as if there were more hope of the Gentiles then of them. So *Iouah* more feareth the childrens disgrace then the Fathers dishonour, and their despight, then his displeasure. Sathan is too well acquainted with mans nature, and so more certainly knows, then we wisely consider, that all Adams sonnes are from labour easily brought to loiter: more willingly from feare and paine, to security & pleasure: therfore seldom or neuer doth he in tempting omit this enticement; It wil be for thy ease, for thy delight, for thy security. Therfore he saith to *Iouah*, not only the way to Ninie is long and dangerous, thy person and message odious, therfore thy trauell must needs be tedious, thy troubles gricuous, &c. but also thy passage to Tarsish is easie, thy security there sure, thy pleasures many, thy delight great. Yea, with this hee assaulted Christ himselfe, saying, when he had shewed him all the Kingdoms of the world, and the glory of them: All these will I giue thee, &c. And doth he not so also euermore perswade vs, this good, this gaine, this glory, this pleasure, or this preferment shalt thou get, if thou thus & thus deale? if you will leaue the society, the exercises, the profession, & the company of the children of God, and serue me, & worship me: preferring your couetousnes, your pride, your lust, before the seruice of God: nor being scrupulous to swear for your gaine sometime, nor to lie for your pleasure, nor to cozen for riches: then you shall not only be free from the

### *The rebellion of Ionah.*

the reproches wherewith professors are ouerwhelmed, and the contempt wherin they are had, and the many heauie sighs that they are forced to fetch; but you shal also grow rich soone, and so be wel thought of, and had in estimation, and by your wealth liue in ease, with all pleasure, procuring euery thing at your hearts desire.

Thus *Ionah*, which way soeuer he look, is tempted on euery side: tempted to sin, but not constrained: vrged, but not compelled: for the diuell hath power to entice to sin mightily, but not to enforce violently. Loe then comforts against this cross. Our enemies power is in our Fathers hands: and our Sauer praith for vs being most glorious in heauen, as he on earth in humility praied for his Apostles, that our faith faile vs not. Behold then also encouragements to fight against his assaults: yet see a greater God hath giuen vs: this priuiledge, this promise haue we: Resist the Diuell, and he shal flie from you, I am. 4. 7. God hath giuen no promise to the diuell, that if he perswade he shall preuaile, if he vrge, we shall yeeld: what a shame is it to vs, that Sathan is bolder in temptring, then we are in resisting? Is he not? O that we could truly say, we are as wise, as watchfull, as thoughtfull to withstand Sathans assaults, as he is wily, vigilant, and more then diligent to assault.

But what doth *Ionah*, thus as wee haue heard by sathan assaulted? resists he as manfully as the Diuell hath set on him cunningly? Alas no, *Ionah* is no sooner disswaded to goe to Niniue, then hee is perswaded it were great folly: he is as soone resolued as he is inticed to goe to Tarshish, thinking it a chiefe point of wisdom to seek his owne ease, his owne pleasure, his owne sweet delight. One said, God spake, and it was done. Surely the diuell also but speaks, and it is done, for he is such an orator as no man can deny him. For who can gaine-say him that counselleth as a speciall friend, yea as a most holy Angel?

1. Cor. 10.  
11.  
Rom. 8. 34  
Luke 22. 32

Gen. 1

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2. Kin. 5. 22  
2. Tim. 4. 10  
Mat. 26. 48.  
70.  
Gen. 11. 8  
Gen 27. 13.  
14. 13  
Gen. 16. 43

Ephe 6. 11.  
14. 10. 16  
1am 5. 7

Num. 22. 8.  
19. 21

For he would seem to be not only carefull, both to keepe vs from danger, and the feare thereof, and to procure vs all good: but also iealous of Gods honour, fearfull lest men should despise the word, and so their owne saluation: therefore he made not only Gehezi to take a bribe, Demasto embrace the world, Iudas to betray his Master, and Cain to kill his brother, but Rebecca also to perswade Iacob, and Iacob to bee bold by lying to seeke for the blessing: yea the Father of the faithfull to commit folly with Hagar, as here *Ionah* not to go to Ninive, lest, forsooth, God should not be true of his word: as if what to man seemeth vnlikely, that were with God impossible and he could not be righteous, vnlesse we shew our selues impious.

Wee haue seene some causes why sathan assaultings vs, he straight ouercomes vs: would any see more? we haue bin taught his power, malice, watchfulnes, and wiliness: we haue most fit and sufficient armor ministered vnto vs: we haue a promise, that resisting him, wee shall make him flie from vs. Therefore surely we forget our enemy, or neglect the promise, or take not to vs the whole armour of God, specially we like not that armor-bearer humility: submit your selues to God, and then resist the diuell. But moreouer, wee to our owne certaine perill and paine (so corrupt are we) ioynewith our enemy, more ready to doe his will then Gods word. Heereof no doubt foolish Balaam asked againe and againe, till God seeing him bent contrary to that hee had bin commanded, lest him vnto himselfe: and so Balaam went on in sinne so long, till the very Ass whereon he rode, was constrained to reprove him. But would you, howsoeuer Sathan tempts, not bee turned by him out of the right way? howsoeuer he fights, not to be foiled by him? would you haue him soone to forsake you, speedily to fly from you, that is, would you resist him? for when wee begin valiantly to fight, then forthwith he flies. Consider how shamefull a thing

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thing it is, being every way encouraged to fight, to shew our selues most dastardly cowards: how dishonourable to our captaine Christ. to yeeld the victory to his deadly enemy: how dangerous for our selues, knowing he is a most cruell tyrant, and most inexorable, that most glorieth and specially takes pleasure in putting vs to the most bitter paine that possibly he can, and therefore hauing ouercome vs, wil for euer continue vs in most intollerable torments. Yea, saiest thou, these things considered would make vs courageously to encounter with Sathan, and so soon to conquer him; but he comes often as a friend, as an Angell of light: how shall I then descry him, that I may desie him and make him to flie?

How? here indeed is the hardnesse: for he is a notable hypocrite, the father of hypocrisie. But thou must follow the counsell of Christ, *Reu. 3. 18.* Thou must anoint thine eyes with the ey-salue, that thou maiest see. Thou must bee filled with the knowledge of Gods will in all wisdom & spirituall vnderstanding, and moreover watch and be sober. And lastly, consider, first how thy spirit is affected: for our owne spirit (by nature euermore hard) if it be moued by the spirit of God, is sad, soft, and slow: but if it be moued by the spirit of Sathan is proud, boysterous, and stout: then, whether that which thou art indeed moued to be good or euill: if good, that is agreeable to Gods word, then acknowledge it comes from God, for all good motions are the worke of the spirit of God, howsoeuer they seem to proceed of our selues. But if it be euill, that is, not agreeable with the word of God, then it is alwaies either a lust of our corrupt nature or a suggestion of Sathan. Wherefore it is a sure way to say when we are tempted to euill, this motion is of the diuel, for euen our corruption came of his suggestion. For the spirit of man is alwaies tolled between these two contrarie spirits, the spirit of God procuring our saluation, and the

*Col. 1. 9*  
*1. Pet. 5. 8*

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the spirit of sathan seeking our condemnation. So that if any wil get the victory of Sathan, he may not bewithout the spiritual sword, which is the word of God, Ephes. 6. 17. Yea, hee must haue the word of God dwell in him plentifully, Col. 3. 17. and cry still, Open mine eyes, O Lord, Psal. 119. 18. Giue me vnderstanding, 34. and encline mine heart vnto thy testimonies, 36. & beware that he submit himselfe duely, and diligently watch.

Thus *Ionah* tempted, hath consented to neglect his charge, and doth he forth-with repent? No, he prepares himselfe to his purpose of iourney. *But Ionah arose to flie vnto Tarshish.* As *Ionah* was no sooner tempted to goe to Tarshish but hee yeilded, so as soon as hee had yeilded, forth-with he to go. So *Ionah* made himselfe a run-away, and shewed himselfe a disobedient seruant to his God. And in the meanwhile, Ninieue set on the score, & had no hoe with them in working wickednesse: but still filling the cup of all abominations, ran downe to hell with as much force and speed as they could. So Ninieue is still Ninieue, but *Ionah* is not like *Ionah*, for the Prophet is flying, and sin is crying, and so all falles to confusion.

*But Ionah arose up to flie vnto Tarshish, &c.*

*Ionah* flyeth vnto Tarshish before hee would goe to Ninieue; and euerie one is like the sonne which said hee would not, before he went: and so sin is borne first, as E-sau was borne before Iacob. Therefore if euill may compare with goodnesse in particular actions, in all mankind corrupt, euill may say he is the ancients. But as soone as thou perceiuest any euil cogitation or motion in thy self, bethou wroth with it, nip it in the head, put it to death, and then the vncleane spirit that hath long been strong, and with delight dwelt in thee, will soone be weary of thy house, and say as the euill spirit said; Here is no dwelling for vs, let vs goe into yonder heard of swine.

*But Ionah arose up to flie vnto Tarshish, &c.*

*Ionah*

Gen. 15. 25  
26.

Math. 8. 31



### *The rebellion of Ionah.*

*Ionah* was sent to Niniue, but he went toward Tarshish. And so it is alwaies with vs, wee are euer dooing that wee should not doe. For either we doe nothing, or that which wee are not commanded, or else otherwise then wee are commanded. Sometime most rebelliously wee doe that which wee knowe the Lord straitly forbideth. And as *Ionah* tooke Tarshish for Niniue, so wee take the diuell for an Angell, light for darknesse, &c. But *Ionah* rose vp, &c. They that should preach at Niniue, are flying to Tarshish, and though he be like a drone, yet dooth hee, euen the Non-resident, keepe his benefice fasting, fasting himselfe: but wilt thou keepe it, still? goe and preach at Niniue as yee haue been doubly commanded, or for shame leaue your priuiledge and benefice: but they stand staggering, ashamed to keepe it, and loth to leaue it. For the sweet morsels of Baals Priests are pleasant vnto them, that they cannot finde in their hearts to leaue them, as long as they are able to keep them. But no maruaile that *Ionah* fled to Tarshish, when he should go to Niniue. For this is a stumbling vocation amongst men, yea reiected by the children of this world which alway kick against it: so that if you would aske for a painefull vocation, this is it; if for a thankles vocation, this is it; if for a contemptible vocation, this is it: for reproouing, we are reprov'd: blessing, we are cursed: preaching peace we make war: proclaiming liberty, we are imprisoned; doe what we can, we are persecuted: and for our work worthy of loue, we receiue of the most, hatred: of few, ye a very few, not any more then a colde affection. Heereof it hath come to passe that Moses and Jeremy called, excused themselves; Ezekiel hauing receiued his charge, went in bitterness & indignation of his spirit, and seuen daies neglected his charge, as *Ionah* here doth his: and Moses, Elijah, and Jeremy, at length complained: and (which to the best men is the greatest grief)

Exod. 3. 11.  
4. 10. 13  
Ier. 1. 6  
Eze. 3. 14-15.  
Exod. 5. 23

it.



### *The rebellion of Ionah.*

Kin. 19.  
10 & 14  
Jer. 20. 7

it is as easie almost to wath a black Moor white, as to conuert a sinner, because Sathan is euer crossing men doing Gods will but specially hindring the course of right preaching. For the Lord was not so earnest to stop the way of Balaam, lest he should commit wickednes, as the diuell is earnest to stop the way of euery *Ionah*, lest he fulfill righteousness, that is, cry against Ninive. longing, and duely that is, wisely, and earnestly labouring to cōuert Ninive.

*But Ionah rose up to flie vnto Tarshish from the presence of the Lord.*

The righteous fall, and now no lesse then a Prophet, yea such a Prophet as was the figure of Christ. But who woulde haue thought that such a Prophet should flie from the Lord, yea and that when hee should doe him most seruice; who counterth that no wickednesse now, that he euer thought and taught was rebellion, while hee was among the wicked? A fearfull example: therefore let him that thinks hee standeth, rake heed lest hee fall, for the way is slippery wherein wee are to walke. VVhen thou remembrest the fall of the Prophet, then consider that thou art much weaker then a Prophet, and therefore the easier to be encountred and ouerthrowne, and the likelier to haue a most greuous fall, except the Lord doe mightily vphold thee, seeing such a one cannot stand in the sight of his so mortall enemy, but by him receiuest so grieuous a fall. Secondly, if thou see *Ionah* flie, Moses murmure, Dauid fall to adultery, Salomon to Idolatry, and Peter to forswear his Master, then maist thou learne not to trust to thine own strength, for it is weaknesse; nor to thine owne wisdom, for it is sinfull; but seeke helpe and craue strength at the hands of Almighty God, who giueth to euery one that asketh indifferently, and hieth no man in the teeth; which doth not bruse the broken reede, nor quench the smoaking flaxe, but doth rather encrease our zeale then diminish it. Thirdly, iudge wisely

Iam. 5. 5  
Mar. 12. 20

*The rebellion of Ionah.*

wisely of the fal of *Ionah*, not rashly condemning him for his fault: for although *Dauid* ioyned murther with adultery, yet he repented, and is the deer child of God.

*And he found a ship going to Tarshish.*

*Ionah* was no sooner come to *Sappha*, but he goes to the haven, or meets with Mariners, & presently vnderstands of a ship, not going to *Niniue*, but to *Tarshish*. As soone as he set forward to flie from God, *Sathan* straightwaies prepared a ship, so that temptacion & occasion of sin do alwaies goe together. Shall *Iudas* lacke mony, or *Ionah* stay for a ship? No (saith *Sathan*) by the mouth of his Ministers; here *Iudas*, take thee mony, and betray thy Master; and *Ionah*, here is a ship for thee: goe haste thee away, and flie from the presence of the Lord. For the diuell is alwaies a very seruiceable and pleasant diuell to such as flie from God: hee can find occasion at all times, and meanes, and instruments fit for that purpose. If thou wilt fly from God, the diuell will lend thee both spurres and a horse, yea a post-horse, and that will carry you swiftly and lustily away, vnto all vanity & vngodly lusts. Therefore if any will aske what the diuels occupation is, it is to tempt, to entice by all means, to prouoke to sin, and then to provide vs of the means to practice our purpose to commit (and as *James* speaketh) to bring forth sinne.

*And he payed the fare thereof.*

This money was cast into the Sea, it did him as little good, as if he had vterly lost it: it had beene good for him if he had lost it, for it did him much harme. There are many that will spend and waste, they care not how much vpon cards and dice, and vnlawfull games: this money also is cast into the Sea, for it doth them much more harme then they know of, it doth them no good, it were good for them they had not a penny to lose. And so men care not what they pay for vanities and braueries, the most part of which is vnprofitable, and rather hurtful then

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Luke 16. 21  
1. Sam. 23. 10.  
11.

then necessary for them, but only for the vaine use of the present time, and for some vaine respect: this also is cast into the Sea, & better should they be, if they had it not to lauish, and to their own & many others hurt soto garnish themselves. Men care not what they pay for their vanities, so it doth please their mind for the present, without consideration of the end and use thereof; but they will give little or nothing to do good withall: so that Lazarus can get nothing, and Dauid can get no meat. Shall I take my bread and my wine, and the flesh which I haue provided for my shearers, & giue them vnto one, whō I know not, saith churlish Nabal? We can be cōtent to giue anything, or do anything to win the world: but wee will giue nothing nor do nothing, therby to win the kingdō of God.

Wee haue heard *Ionah* confessing that hee received a charge to goe to Niniue, but he arose and fled toward Tarshish, and went downe to Iapho, and found a ship going to Tarshish, and paid the fare thereof, and went downe into it: hereafter we shall heare, that being entered the ship, hee went to sleepe, and slept soundly, and being wakened, hee confessed not his sinne, but suffered the Mariners to deuise to finde out for whose cause they were so troubled, and at length also the lots to bee cast, neuer confessing it vntill hee was enforced to it. What needed hee to rehearse all this? had it not bene enough to haue said, that he left his businesse vndone, he was a sinner? No, for God would haue men to know the stubbornnes & disobedience of *Ionah*, in that this thing was not done vpon the sudden, but vpon deliberation, and in no short time, but in some continuance, while he went from Samaria to Iapho, and thence was departed, and had some while sailed. In which space hee had leasure enough to haue repented, but did not. *Ionah* confessed his sin; that hee should not once haue listened to satans assaults or reasons of the flesh, and when hee had

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had liked he should not haue liked them, and when he had liked them he should not haue consented to obey them, and when he had consented he should not haue put them in practice; he should not haue fled toward Iapho; and when he was come to Iapho, he should not haue gone to the haven; and when he came to the haven, he should not haue paid the fare; and when hee had paid the fare, he should not haue entred the ship, and when he was entred the shippe, he should not haue hoysed vp the sailes, and sailed, and gone to sleepe. But this he did, teaching that sinne runnes on wheelles, as it were downe a hill in all post-hast, and neuer staies still it arriue euen in hell. For *Ionah* thought because he came safe to Iapho, therefore he might goe to the haven; & because he came well to the haven, therefore he might pay the fare; and because he paid the fare in peace, therefore he might take shipping; and because he entred the ship in safety, therefore he might hoysed vp the sailes to goe, and because hee hoysed vp the sailes without danger, therefore he might go securely to sleepe, and safely to saile to Tarshish.

So sinnes follow one another like linkes of a chayne, till the tempest of destruction breake it in sunder. So saith the forlorne sinner, I haue sworne, and God did not punish mee, therefore I will steale: I haue stoln and God did not punish mee, therefore I will kill. I haue killed and God did not punish me, then why may I not do what I list? I may do this as well as I haue done other things heeretofore. But if *Ionah* had considered with himselfe that God is the Lord, who is all-seeing and almighty, from whom nothing can be concealed, hee would neuer haue taken his journey to Iapho, or when he came to Iapho, he would not haue paid the fare, or when hee had paid the fare, hee would not haue entred the ship, or when he was gone into the ship, hee would not haue hoist the sailes, but rather would haue leapt out

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Heb. 4. 13

out from that ship that should carry him from his God, carrying him from his duty: for he forgets himself, thinking the creatures can hide him from the Creator, which is an absurd thing to thinke, seeing nothing can bee hid from him: neither would any, I say, adde drunkennesse to thirst, or heap sin vpon sin, or suffer an euill thought to take place in him, if they consider that the iust Iehouah beheld them in all their very thoughts. All those that pitie *Ionah*, let them pity themselues; for if we consider our owne estate, we haue as many, and as foule sins in vs, as therewere in *Ionah*, yea in *Niniue*. *Ionah* confessed his sin, that we might confesse. He confessed it freely, he confessed it fully, that he knew his masters will, but not only did it not, but also tooke another course quite contrary to that which he was commanded: and that not in purpose only, but in deed also; not for an houre, but a long time, not in struggling with his weaknes, but in a profound vngodly carelesnes, or in struiuing to ouer-master his conscience, accusing him for his wickednesse. And wherfore hath he written it? but to admonish vs narrowly to looke to our selues, and manfully to fight that we may stand where he fell; and when we haue fallen, as freely and fully to confesse it to God alwaies, and to man also, when wisdom commands.

FINIS.

*At London, Printed for William Leake, dwelling in  
Pauls Church-yard at the signe of the Holy  
Ghost. 1612.*

